WORLD CALL

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A Mission Church Welcomes a New Family Into Its Fellowship (See Inside Cover)

Angels in the Suburbs
—A Symposium

A Creed for Americans
—Stephen Vincent Benet

"Brotherhood Unlimited"–the Chicago Convention

JULY-AUGUST, 1952

Price 20 Cents

July-August, 1952

Vol. 34 No. 7

WORLD CALL

International Magazine for Disciples of Christ

The Cover

C. E. Weber, pastor of Broadway Christian Church, Tucson, Ariz., is pictured on our cover as he receives a new family into the church. Established in 1950, this congregation was sponsored by First Church of Tucson in cooperation with the Arizona Christian Missionary Society, The United Christian Missionary Society and the Board of Church Extension. With a membership of 124, this church hopes to be in its own building early next year. The photo is by Lynn Sanders, Tucson photographer.

Other reports in this issue of new churches tell the story of cooperation, and another major emphasis is on social welfare.

Hidden Answers

1. What kind of angels are found in the suburbs?
2. What happened to 290 of 296 homes in the Yallas Valley?
3. What is the true purpose of a vacation?
4. What things can a church do to serve its community?
5. Is peace possible for the world? What are five facts that give ground for hope?
6. Name some basic human rights which are due every person?
7. Where is Kolymbian House and who is responsible for its existence?
8. What lasting influence did the life of Florence Allshorn make?

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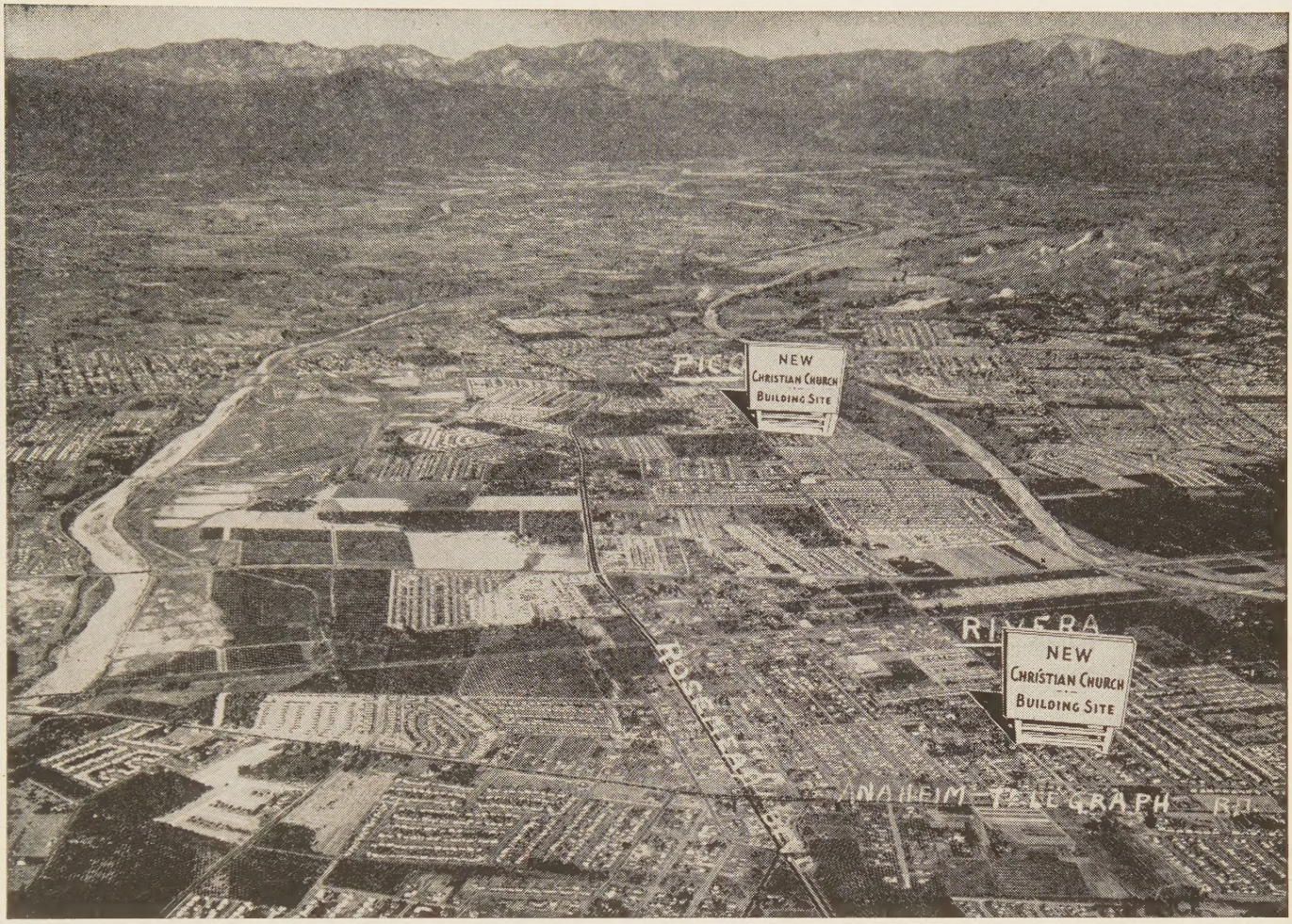

Courtesy Spence Air Photo—Christian Missionary Society of Southern California

This is part of a great city.

Two new churches are planned for the area pictured.

It is a growing city—with new people—new homes—new families.

There are many areas of the city where no new churches—of any communion—are planned.

This city is but one of many communities facing the same problem.

These communities are saying to Disciples of Christ: "Within our borders are *Opportunities Unlimited* for those who would preach and teach of Christ. If you do not serve, by whom will the need be met?"

An investment in Church Extension annuities helps to make funds available for the erection of these greatly needed buildings. At the same time, the annuitant will receive regular interest payments for his lifetime and one survivor.

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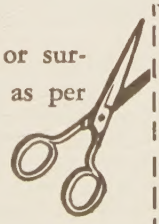

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Address .....

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WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

Christian Publication Board Gets New Head

BETHANY, WEST VA.—Dr. Wilbur H. Cramblet, president of Bethany College here, has resigned to become president of the Christian Board of Publication of St. Louis, Mo., after the close of the current college semester.

The title of president for the chief executive of the Christian Board is new. Dr. Cramblet succeeds the late Charles Pantle who was known as general manager.

The Christian Board, affiliated with the International Convention of the Disciples of Christ, was founded in 1912 with a gift of $400,000 from the late R. A. Long of Kansas City, Disciples lay leader. Last year the house did a total business of $2,250,000. A non-profit institution, it has returned more than $1,000,000 to the religious, educational, benevolent and missionary projects of the Disciples.

Methodists Vote Confidence In Dr. Mary McLeod Bethune

SAN FRANCISCO. (RNS). — "Complete confidence" in Dr. Mary McLeod Bethune, Negro Methodist educator, as "a patriotic person, loyal American and a sincere Christian" was voiced here by the General Conference of The Methodist Church.

A speech scheduled to be given by Dr. Bethune, 76, founder and president-emeritus of Bethune-Cookman College in Florida, Apr. 24, before an American Legion auxiliary in Englewood, N.J., was postponed after some citizens there claimed she had Communist affiliations.

An attorney for the Negro Legion post said the speech was postponed because of insufficient time to refute the protest of the citizens, who charged that the elderly educator had been affiliated with several organizations termed subversive by the government.

"We regard the charges of Communist affiliations made against her as utterly absurd," the General Conference resolution said.

It asked the Associated Press, which had printed a story about the postponement of her speech, "to give equal publicity to our expression of confidence and affection."

Clergymen Sit for Sculptors

—RNS Photo

Hoping to "promote goodwill and brotherhood throughout the country," these four clergymen of different faiths posed for three hours for four women sculptors at the annual exhibition here of the National Association of Women Artists. The clay portraits will be awarded to the largest contributors to the National Conference of Christians and Jews. Front to rear the posing clergymen are: Dr. David de Sola Pool, rabbi of the Spanish and Portuguese Synagogue of New York; Dr. Henry S. Leiper, also of New York, associate general secretary of the World Council of Churches; Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga.; and the Very Rev. Msgr. John E. Reilly, administrator of the New York Foundling Hospital.

Bulgarian Regime Nationalizes Churches

VIENNA. (RNS).—A new law which, in effect, nationalizes churches in the country and forbids them any contact with the outside world has been promulgated by the Communist regime of Bulgaria.

The decree permits churches to "exercise their own activities and rites within the framework of the people's democratic constitution," and separates church and state. But priests, like state employees, must take the oath of allegiance to the government.

Church sources here believe that the new law legalizes a situation which has existed for some time.

Methodists Create Board Of Social, Economic Relations

SAN FRANCISCO. (RNS).—Creation of an official Board of Social and Economic Relations for The Methodist Church was voted here by the Church's General Conference.

It will have the following aims:

"To implement the functions of the General Conference and of the Methodist Social Creed.

"To make available to the church membership resource material relating to the field of social and economic relations.

"To respond to requests of local church groups for information and guidance.

Wood Chosen President

—RNS Photo

Howard Thomas Wood, pastor of the Linden Ave. Christian Church in Memphis, Tenn., was elected president of the International Convention of the Disciples of Christ at its annual meeting in Chicago. He succeeds Dr. Martin O. Sansbury, Des Moines, Iowa. Mr. Wood has served on the board of directors of the International Convention and is a member of the advisory board of Transylvania College, Lexington, Ky. He will be a delegate to the World Convention of Churches of Christ (Disciples) which will be held in Melbourne, Australia, in August, 1952.

"To encourage and stimulate interest and activity in the relation of the program of the church to social and economic problems.

"To establish 'service projects' where Methodist youth may render Christian service and express their Christian convictions in pioneering and other endeavors at home and abroad.

"To coordinate such work with other general agencies of the church.

"To work with other general agencies in stimulating Christian social thinking and action."

Change of Names Approved For Women's Groups

CHICAGO.—Beginning July 1, 1952 the Department of Christian Women's Fellowship will be the new name of what was formerly known as the Department of Missionary Organizations of The United Christian Missionary Society. The change was approved by the trustees of the Society meeting here in the days preceding the annual assembly of the International Convention of Disciples of Christ.

The department will continue to serve all women's missionary organizations including missionary societies, young matron missionary societies, business women's guilds, and similar groups.

Special Days

July 6 Freedom and Democracy Sunday

Aug. 5-10 Fourth World Convention Churches of Christ, Melbourne, Australia

Aug. 26-31 National Christian Missionary Convention

Aug. 31 Labor Sunday

Bible Distribution Reaches New High

NEW YORK. (RNS).—The American Bible Society broke all records in Scripture distribution last year, it was reported at its 136th annual meeting here.

A total of 16,001,945 volumes were distributed at home and abroad in 1951, the board of managers announced, or 26 per cent more than in any other year in the Society's history. Included were 952,666 Bibles, 1,913,314 Testaments and 13,135,965 portions of the Bible.

Archbishop of York Asks Outlawing of Napalm Bomb

LONDON. (RNS). — New international agreements outlawing napalm (jellied gasoline) bombs such as are used by United Nations forces in Korea were called for by the Archbishop of York, Dr. Cyril Forster Garbett.

Writing in a diocesan publication, Dr. Garbett said that where war has broken out Christians must attempt to limit its scope and mitigate its ferocity.

"The Christian church," said Dr. Garbett, "though unable to prevent war, should call upon all nations to pledge themselves to refrain from the use of weapons which indiscriminately destroy, as if they were worthless flies, those for whom Christ died."

Chaplain Receives Purple Heart

WASHINGTON, D. C. (RNS).—Chaplain (First Lieut.) William L. Pharr (Disciples of Christ) of Antlers, Okla., has received the Purple Heart. He is recovering from wounds received while ministering to men at the front in Korea.

Court Rules Mission Boards Must Pay Inheritance Taxes

TRENTON, N. J. (RNS). — Mission boards of religious organizations cannot claim exemption from inheritance taxes, as do educational institutions, the New Jersey Supreme Court ruled here.

The ruling was handed down in a suit brought by the Presbyterian, U.S.A., Board of National Missions

John Milton Society Serves the Blind

—Photo by Alex Gray

Above (left) Miss Hazel McGeary, founder and principal of the Mathews School for the Blind at Sayo, Ethiopia, talks with Nelson Chappel, general secretary of the John Milton Society for the Blind. They are holding copies of the John Milton Magazine in braille and on talking book records. The John Milton Society, which was launched in 1928 by a joint committee of the International Council of Religious Education and the Home Missions Council of North America, is now providing a fine selection of the best Christian literature for the blind in braille and talking book form. Miss Helen Keller, permanently deprived of both sight and hearing at 18 months of age, was elected president of the Society for the 21st consecutive year at the 1952 annual meeting when a record year of service to the blind was reported.

and Board of Foreign Missions which had asked for exemption from inheritance taxes because their functions had educational features.

In its ruling, the court said the mission boards must be considered as religious organizations and nothing else. The legislature, it stressed, had provided exemption only for organizations devoted to education.

Methodists Back Midwest Council Location

SAN FRANCISCO. (RNS).—The General Conference of The Methodist Church went on record here as favoring midwestern location for the headquarters offices of the National Council of Churches. It instructed Methodist delegates "to cooperate with the delegates of other denominations in the National Council to bring this about in the next biennium."

The resolution stated that "the International Convention of the Disciples of Christ, the General Conference of the American Baptist Convention and the Evangelical and Reformed Church have instructed their delegates to work and vote for a midwest location of the offices of the National Council."

Church Women to Confer on "Righteousness For Nation"

NEW YORK. (RNS). — "Seeking Righteousness for the Nation" has been chosen as the theme of eight regional conferences to be held this summer and fall by the United Church Women of the National Council of Churches.

Mrs. W. Murdoch MacLeod, general director, said the theme had been selected in view of the political conventions this summer and the presidential election in November.

"Christian women are no longer content to let other forces mold their communities," she said, adding that the conferences were designed to "inform, inspire and train Christian women for the new era in cooperation among churches" and help them "move their communities and their nation toward Christian objectives."

Importance of UN Stressed at "Peace Service"

NEW HAVEN, CONN. (RNS).—Francis B. Sayre, U.S. representative in the United Nations Trusteeship Council, told Connecticut Protestant churchmen at a "peace service" here that the UN is "a potent instrument for the doing of God's work."

The service was held jointly by the Connecticut and the New Haven Councils of Churches to interest church people in constructive peace plans through the UN. It served as a prelude to "Peace Sunday," May 25, when all Connecticut pastors were asked to preach on the subject of peace.

Visitation Evangelism Program Conducted at Military Base

CHICOPEE, MASS. (RNS).—Visitation evangelism techniques perfected in local communities were applied to a military reservation for the first time in a project conducted at Westover Air Force Base here.

Five Protestant chaplains of four denominations and 52 lay workers from 10 denominations participated in the project. Of some 400 persons upon whom they called in teams of two, 238 signed cards committing or reconsecrating themselves to the Christian way of life. Some 121 of these were "first decisions."

Officials of the National Council of Churches, which participated through its Joint Department of Evangelism, said they were "most impressed" with the effectiveness of the "Westover experiment."

Beneath the Spire

JACK A. OLIVER, 42, minister, First Christian Church of Coffeyville, Kan., nearly seven years, holds A.B., M.A., and B.D. degrees from Phillips University, which he entered in 1929 . . . born in St. Louis, Mo., his early life was spent in Durant, Okla., and from First Church of the latter city he entered the ministry . . . previous pastorates were at Milford, Kan., Perry and Blackwell, Okla. . . . married Jennie Mae McCrey, also graduate of Phillips, and religious educational director at Central Church, Enid, Okla., at time of their marriage; they have three children: Janet Sue, Mark Allan, Winnifred Ann . . . he is a member of United Society's Board of Managers and Colorado Christian Home's Board of Directors . . . likes prayer books.

Mr. Oliver

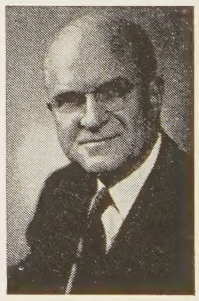
* * *

MRS. LILY MAY BOSTWICK, 78, became a Disciple of Christ when there was only one Christian Church in Atlanta, Ga., 64 years ago . . . charter member of Peachtree Church there; for five years she was choir mother, mending robes, etc. . . . attended the 1913 International Convention in Toronto . . . her husband, James G. Bostwick, died 45 years ago . . . she has six living children, seven great-grandchildren . . . her grandfather, Andrew B. Jackson, gave building site and aided construction of rural Union Church, Oconee County, Ga.

Mrs. Bostwick

* * *

ROBERT GERALD STOREY, 58, native Texan, is dean of Southern Methodist University Law School and senior partner in Dallas law firm of Storey, Armstrong & Steger . . . educated at U. of Texas and S. M. U., holding B.A. and LL.D. degrees . . . discharged from World War I as 1st Lt.; served more than three years in World War II as a combat intelligence office in the U.S. Air Force; was deputy director of intelligence in Mediterranean Allied Air Forces . . . decorated with the Bronze Star Medal, Legion of Merit . . . aided prosecution of major Axis war criminals at first Nuremberg trial, and was decorated with Medal of Freedom by U.S.A. and French Legion of Honor . . . elder in East Dallas Christian Church; Dallas chairman of National Conference of Christians & Jews; was observer at Amsterdam Assembly of World Council of Churches . . . he and his wife, Hazel, have two sons, Robert G. Jr., and Charles P., both lawyers in their father's firm . . . Elder Storey has held many civic and public responsibilities.



Mr. Storey

—BELL RINGER

WORLD CALL

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More About Liberty in Colombia

THE flagrant and repeated violations of religious liberty in the South American Republic of Colombia have been reported in WORLD CALL. In our May issue on page 5 we expressed the opinion that there is urgent need for our Roman Catholic friends in this country to look at the question of religious liberty the world over "and not just where they feel they suffer unjustified restrictions." Passing events accentuate the urgency of this need.

On page 31 of this issue we carry an editorial from the June 7 number of *Presbyterian Life,* written by Henry L. McCorkle of the staff of that highly respected magazine. Mr. McCorkle recently spent a long vacation in Colombia. He visited Protestant church groups in more than twenty big cities and little towns, talking with missionaries, laymen, Colombian pastors and many Roman Catholics. His editorial and his eight-page feature story, "Crisis in Colombia," which appeared in *Presbyterian Life* on May 24 are based on this study and on a vast amount of accumulated documentary evidence.

We regret that we cannot reprint Mr. McCorkle's article. It is written calmly and factually and it makes it crystal clear that *"(1) the reports about Protestant persecution in Colombia are true; (2) that the Roman Catholic Church in Colombia is responsible for it; and (3) that the hundreds of instances of Protestant—not political—persecution there since 1949 constitute one of the most serious violations of human rights in modern history."*

The article begins with the following verse:

> On guard, faithful people,
> The fight is going to begin,
> The enemy is in front
> And he wants to conquer us.
>
> With a plate of food
> You corrupt the hungry ones;
> Just wait—in the life to come
> You will pay with torment.
>
> Hundreds of Protestant pastors
> Are invading our country now,
> They are devouring wolves
> That come to us from abroad.

This is not some kind of Communist propaganda, though, as Mr. McCorkle suggests, it sounds like it.

"These are three of twenty verses of the 'Daily Anti-Protestant Song' which is now being taught youngsters by Roman Catholic priests, nuns and brothers in the South American Republic of Colombia."

We believe that if a Protestant majority in any part of the world were doing to a religious minority that which is being done methodically to a minority in Colombia, millions of American Protestants would rise up to protest. We should welcome protests from American Catholics now. Without such protests, it is understandable that increasing numbers of people will fail to take seriously the oft professed concern of Roman Catholics for religious liberty *in all countries.*

"Blind Spots" and Human Rights

IN a stirring session dedicated to "The Christian and Human Rights," the 164th General Assembly of the Presbyterian Church in the U.S.A. meeting in New York the last of May highlighted the relation of the Christian religion to the basic rights to be accorded persons as persons.

The recognition of the validity of these human rights and the obligation to seek them for all people cannot be shunted aside by Christian people. Nor do we think there is any *conscious* willingness on the part of Christians generally to dodge the issue. Much of what we do and fail to do is unconscious and is due wholly or in part to "blind spots." In an effort to get rid of these "blind spots" and to face the needs and rights of our fellow humans realistically and with courage, thousands of Protestant study groups across the North American continent will in the next six months center their discussion in the theme, "The Church and Human Rights."

Through these months WORLD CALL will carry a number of articles which we believe will aid this study. In this issue we commend especially the beautiful and moving *Creed for Americans* written by the late poet and author, Stephen Vincent Benet. It is suggested further that this classic of American literature might be read in the churches in their observance of Freedom and Democracy Sunday on July 6. In prose poetry

Benet's *Creed* expresses true Americanism and Christian social concern at their best.

The Historian Sparkled

HOWARD ELMO SHORT, professor of church history at The College of the Bible, Lexington, Kentucky, made a magnificent contribution to the Chicago Assembly of the International Convention of Disciples of Christ, reported elsewhere in this issue.

Dr. Short delivered a series of popular lectures in the field of church history at the opening of the four morning sessions of the convention. According to commonly held opinion, church history is not rated as a subject of popular interest and church historians are not necessarily known for their sparkling qualities. All of which goes to show that there is something wrong with commonly held opinion; for convention goers were deeply interested in the lectures and talked about the way in which the church historian sparkled. Out of a background of genuine scholarship, Dr. Short was able to draw "treasure new and old" and to deal with profound matters without seeming ponderous or pedantic. It was apparent that he did not take himself too seriously, but that he did take his assignment and his audience seriously and with great respect.

The early morning lectures at recent conventions have come to be a popular feature of these meetings. We hope that they will be continued.

He Shared His Dream

HENRY SMITH LEIPER, associate general secretary of the World Council of Churches, has just resigned from that important office to accept the post of Minister of the Missions Council of the Congregational Christian Churches. This announcement marks a significant decision on the part of one of the best loved and most influential world Christians we know.

Twenty-two years ago Dr. Leiper left the staff of the Congregational Christian Churches to become associated with the Life and Work Movement—one of two great streams of cooperative Christian endeavor which merged in Amsterdam in 1948 to form the World Council of Churches. Earlier he had been a missionary of his church to China.

The naturalness with which Dr. Leiper now accepts an urgent call to the Missions Council, which coordinates the home and overseas work of Congregational Christians, illustrates the degree to which we now conceive of the world mission of the church and the unity of the church as one. Though related to a Missions Council, more than forty per cent of Dr. Leiper's time in the future will be devoted to the concern for unity. To the work of Minister to the Missions Council he will bring a wealth of experience out of the rich life that has been his in the past two decades.

We do not in any way detract from the luster of other shining world Christian leaders when we express the opinion that no other single person has contributed as largely to developing among American Christians an understanding of and devotion to the World Council of Churches as has Henry Smith Leiper. Untiringly, he has traveled widely and has spoken with contagious enthusiasm. With others, he saw the Council as a dream. Far better than many others, he was able to help lesser people see and share his dream. With others he helped make a reality of that dream; and then, more than any other single person he led in putting the work of this new world fellowship on a sound though modest financial basis. The budget of the World Council for 1951 was fully raised—and largely because this humble, lovable, capable and devoted man had a great cause on his heart and possessed the ability to get other people to put it on their hearts too.

We congratulate the Missions Council of the Congregational Christian Churches on their new leader. And upon the appropriateness of the office to which they have called him—that of *Minister*. The lives of their mission workers, at home and overseas, will be blessed by the ministry of this man whose winsome message is based on abiding conviction as to the essential oneness of the church.

"Christians Must Wage Peace"

The Christian hope for a warless world is not an idle dream. But if this hope is to come to fruition, peace will have to be waged. It is not enough to pray for peace, nor to parade for peace, nor to say that war is contrary to the mind of Christ. It is not enough to mouth peace slogans, nor to display peace posters. It is not enough for preachers in their pulpits or for laymen in their pews to pontificate about peace. It is not enough for theological professors to speculate about the coming of peace on the mythical wings of a premillinarian morning. It is not enough for bishops, or archbishops, or prelates, or popes to invoke the wrath of God upon the warmongers. Christians must wage peace.

THE above quotation is from an address at the evening joint session of the International Convention of Disciples of Christ and the American Baptist Convention in Chicago on May 21. The speaker was Dr. Walter W. Van Kirk, executive director of the Department of International Justice and Goodwill of the National Council of Churches.

In the opinion of many who heard this address it was the most penetrating, sobering and yet heartening discussion of the relation of Christians to the international order they ever heard. We regret that we are unable to publish it in full*.

In developing his theme Dr. Van Kirk set forth five points: (1) Christians Must Wage Peace Within the Framework of the Achievable; (2) Christians Must Wage Peace in Full Recognition of America's International Responsibilities; (3) Christians Must Wage Peace in the Area of Economic and Social Justice; (4) Christians Must Wage Peace on the Civilian Level of Government; and (5) Christians Must Wage Peace in the Mood of High Expectation.

*Copies of the Van Kirk address may be had from the Dept. of Social Welfare, United Christian Missionary Society, 222 S. Downey, Indianapolis 7, Indiana.

A Creed for Americans

By STEPHEN VINCENT BENET*

WE believe in the dignity of man and the worth and value of every living soul, no matter in what body housed, no matter whether born in comfort or born in poverty, no matter to what stock he belongs, what creed he professes, what job he holds.

We believe that every man should have a free and equal chance to develop his own best abilities under a free system of government, where the people themselves choose those who are to rule them and where no man can set himself up as a tyrant or oppress the many for the benefit of the few.

WE believe that free speech, free assembly, free elections, free practice of religion are the cornerstones of such a government. We believe that the Declaration of Independence, the Constitution and the Bill of Rights of the United States of America offer the best and most workable framework yet devised for such a government.

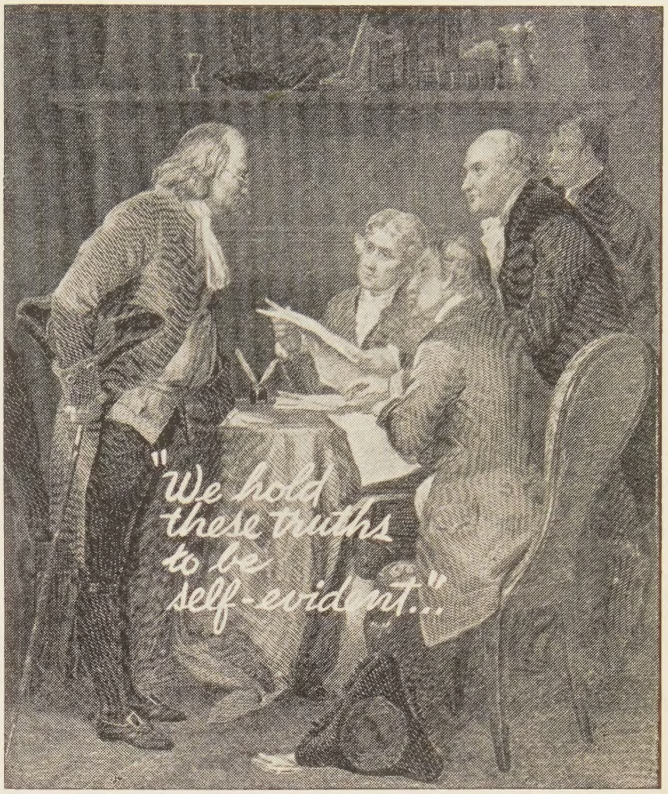
We believe in justice and law. We do not believe in curing an evil by substituting for it another and opposite evil. We are unalterably opposed to class hatred, race hatred, religious hatred, however manifested, by whomsoever instilled.

We believe that political freedom implies and acknowledges economic responsibility. We do not believe that any state is an admirable state that lets its people go hungry when they might be fed, ragged when they might be clothed, sick when they might be well, workless when they might have work.

We believe that it is the duty of all of us, the whole people, working through our democratic system, to see that such conditions are remedied, whenever and wherever they exist in our country.

WE believe that political freedom implies and acknowledges personal responsibility. We believe that we have a great and priceless heritage as a nation—not only a heritage of material resources but of liberties, dreams, ideals, ways of going forward. We believe it is our business, our right and our inescapable duty to maintain and expand that heritage.

*This article by the late Stephen Vincent Benet, noted American poet and writer, is reprinted by permission of the *Indianapolis Times*. It is suggested that this might well be read in the churches as a part of the observance of Freedom and Democracy Sunday, July 6.



—RNS Photo

We believe that such a heritage cannot be maintained by the lacklustre, the selfish, the bitterly partisan or the aimiably doubtful. We believe it is something bigger than party, bigger than our own small ambitions. We believe it is worth the sacrifice of ease, the long toil of years, the expense of our heart's blood.

We know that our democratic system is not perfect. We know that it permits injustices and wrongs. But with our whole hearts we believe in its continuous power of self remedy. That power is not a theory—it has been proven.

THROUGH the years, democracy has given more people freedom, less persecution and a higher standard of living than any other system we know. Under it, evils have been abolished, injustices remedied, old wounds healed, not by terror and revolution but by the slow evolution of consent in the minds of all the people. While we maintain democracy, we maintain the greatest power a people can possess—the power of gradual, efficient and lawful change.

Most of all, we believe in democracy itself—in its past, its present and its future—in democracy as a political system to live by—in democracy as the great hope in the minds of the free. We believe it is so deeply rooted in the earth that neither assault from without nor dissension from within can ever wipe it entirely from the earth.

But, because it was established for us by the free-minded and the daring, it is our duty now, in danger as in security, to uphold and sustain it with all that we have and are. We believe that its future shall and must be even greater than its past. And to the future—as to the past of our forebears and the present of our hard-won freedom—we pledge all we have to give.

Angels in the Suburbs

THE suburbs, yes! But—angels in the suburbs? Admittedly, there are no wings in evidence—unless it be the wings of model airplanes glued together in family workshops; no harps, other than those of the "mouth organ" variety frequently found in the hip pockets of small boys.

But angels there are, indeed. Some take the form of little girls "playing dolls" on front porches. Others look, for all the world, like small boys playing backyard baseball; like fathers mowing lawns on warm summer evenings—or shoveling snow on cold ones; like mothers baking cookies or calling small fry to afternoon naps.

Angels Are Messengers

These are angels in the suburbs. For angels are messengers, whether their messages be for good or ill. And these occupants of the suburbs—largely young in years—are messengers who will carry our beliefs and convictions to coming generations.

What will be the nature of these messages? That is being determined in hundreds of new communities today.

These communities are much alike in many ways. Row upon row of houses are their trade-mark. Most have attractive shopping centers. All have schools, either built or under construction.

But there is at least one sharp difference among them. In some—the fortunate ones—there is a church spire standing as a rallying point for the highest spiritual values; in others there is no church.

There can be little doubt that the attitude of a community toward things both spiritual and material is deeply influenced by the presence or absence of a church.

In this crucial hour of history Disciples of Christ are clearly responsible for taking the message and service of Christ into these new communities.

The unprecedented migration to the West Coast shows no signs of letting up. And in hundreds of other areas in the nation the development, while it may not have been so great as in Southern California, is still tremendous. In many towns and cities where for years Disciples have had but a single congregation, it is time to begin another. Only an alert church, willing to invest the required resources of both leadership and money, can meet this challenge which seems almost overwhelming.

The Board of Church Extension of the Disciples of Christ is helping to establish new congregations not only in the United States but in Canada, Puerto Rico, and South Africa. Top priority is being given the mission church opportunity. Help is provided in several ways:

1. Loans to purchase sites
2. Loans to purchase parsonages
3. Conventional and interest-free loans for new buildings
4. Over-all financial counsel
5. Over-all architectural counsel
6. Detailed working drawings and specifications provided for first units (several designs are available)
7. Leadership in fund-raising efforts and dedications.

Cooperation and Planning

A new congregation is sometimes sponsored by a local church; frequently by a group of churches in a metropolitan area. Many times the state missionary society will take the initiative. But regardless of how the new group is activated, the available resources, local, state and national, of the Disciples of Christ are usually thrown behind it. Rarely, if ever, has there been a period in the history of our people when there has been closer cooperation and wiser planning for new congregations than in these past few years.

The pages which follow give firsthand accounts of how three new congregations were started. They tell an exciting story of new and growing communities being claimed for Christ.

How We Did It in St. Louis

By W. ELBERT STARN*

IT was the laymen in St. Louis, Missouri, who insisted that the Disciples of Christ must get a new congregation started to assume their share in meeting the religious needs of the rapidly growing suburbs of the city.

Twenty years had elapsed since the last congregation was formed by the Disciples in the growing section of this old Mississippi River metropolis. Then in 1951 responsibility for the formation of a new congregation was given to the Disciples Council of Greater St. Louis, a city association supported by seventeen of the Christian churches of metropolitan St. Louis.

Disciple Church Rolls Used

Copying a technique used by the Presbyterians, the Council office asked for the church rolls of Disciple congregations to plot the geographical location of the Disciples of metropolitan St. Louis by census tracts. Using this data, the Council's Church Survey and Expansion Committee looked over the two areas where there were enough members to form the nuclei of two congregations.

Because Affton in the southwest part of the city suburbs looked like the more permanent situation, the committee presented this location as its recommendation to the Board of the Disciples Council which has representatives from each congregation.

With a green light from the Disciples Council, the Comity Commission of the Metropolitan Church Federation of St. Louis was approached for clearance. This was secured, pending the choice of a definite location.

"Disciples are unpredictable," said the committee. "Maybe those Affton Christians will not want a church." So the Council invited all known Disciples living in the Affton vicinity to a meeting to talk the matter over. Of course, some said, "Though we live miles from the church where we have our membership, our roots are down so deep that we expect to continue there." A large majority, however, favored locating a congregation in Affton since it would be five miles from the nearest Christian Church.

Each church group represented chose two persons to serve on a continuing committee which was asked to take the initiative from that point on, working with the city executive with advice from Lyle Newman, director of urban work of The United Christian Missionary Society, and William T. Pearcy of the Board of Church Extension.

Though it was no easy matter to find a good building site which had ample space in attractive surroundings on a prominent thoroughfare where people were continuing to build homes, this problem was finally solved.

City Churches Contribute

Representatives of the seventeen Disciple churches in St. Louis then faced the fact that considerable money would be needed for the project from the city churches. An average gift of one dollar per member per year for three years was suggested and accepted by most congregations. A day for the receiving of these special offerings was designated. Some raised the entire amount of their first year's apportionment on this day. Others wrote their share into the budget.

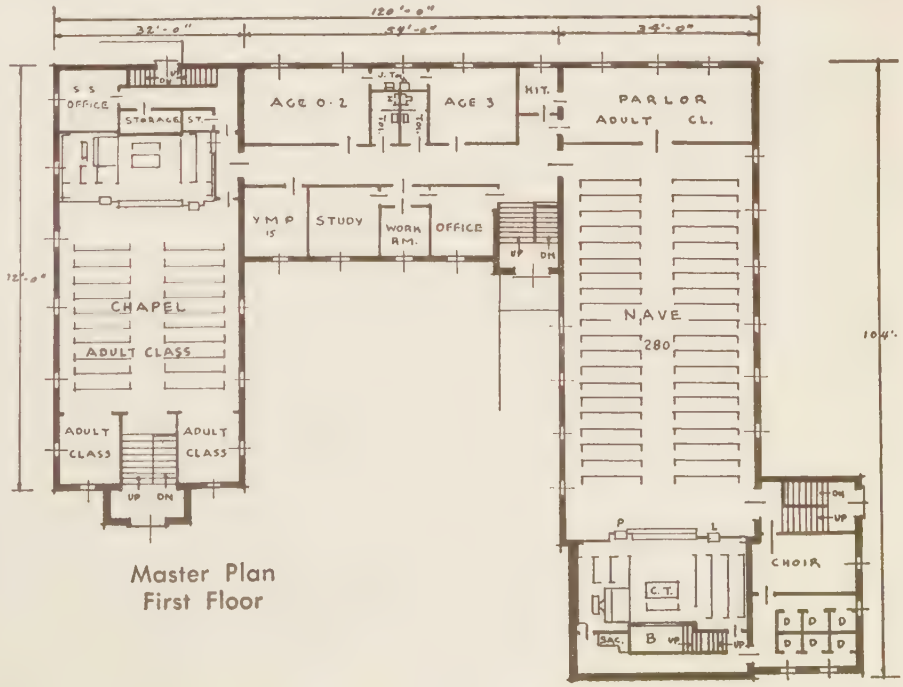
Twenty-five Join New Church

On World-wide Communion Sunday when the new group held its first church service, twenty-five persons placed their membership in the new church. In seven months the membership totaled fifty-eight.

Believing that a new congregation in a growing suburb needs full-time leadership, the members called B. L. Barnes to be the minister of the church.

It is now planned to start the first unit of the church building in the spring of 1953.

Below is shown the floor plan of the building which will house the new Affton Christian Church, St. Louis, Missouri.



Master Plan
First Floor

*Mr. Starn is executive secretary of the Disciples Council of Greater St. Louis.

WORLD CALL

The Gentilly Christian Church in New Orleans, Louisiana, is shown here as construction on the building nears completion.

—Photo by Frank H. Allen

How We Did It in New Orleans

By EDWARD E. RUSSELL*

THERE is no easy way to start a new church. For a new church to come into being it must be conceived in prayer and born in labor.

Two red letter days stand out in our experience of establishing the Gentilly Christian Church in New Orleans: September 11, 1949, when the first public services were held in a neighborhood theater, generously loaned free-of-charge; and the first Sunday in November, 1949, Membership Day, when forty Disciples came forward in response to the invitation to become the first charter members of the new church.

Looking Forward to Gentilly

When I assumed pastoral duties at the historic St. Charles Avenue Christian Church in New Orleans, early in 1948, the elders and leaders of the church had already looked forward in thought and prayer to the establishment of a new church in Gentilly, a beautiful, new, lakefront, residential section of the city located about eight miles diagonally across town from the St. Charles Avenue Christian Church. Forty members of our church lived in this area at the time.

Prayer and fellowship meetings were scheduled in members' homes from May until August before our first public services on September 11. Ernest Reed, state secretary of Louisiana, attended the first meeting in May, describing the sacrifices and joys in building a new church. Members living in the area accepted the challenge and took upon themselves the responsibility. Temporary officers were elected and plans were made for the beginning of the church.

In August I conferred with Willard M. Wickizer, chairman of the division of home missions of the United Christian Missionary Society, and Lyle V. Newman, national director of urban church, about plans and procedures. Mr. Newman came to New Orleans one week in November, conducting a community survey for Gentilly and preaching nightly at the St. Charles Avenue Church.

The Louisiana State Missionary Society contributed to regular income from Crusade funds. Consultations were held with Dr. Wickizer; with William T. Pearcy and Rolland Sheafor of the Board of Church Extension; and with Howard Dungan and Fred W. Michel, past and present national directors of church maintenance, all of whom visited our new field of endeavor.

A loan and a grant were arranged from the Board of Church Extension. A "Gentilly Day" was observed by all the churches in Louisiana. The state society gave a generous gift in addition to regular support. The St. Charles Avenue Church contributed to the building fund and a beautiful building site was purchased across from a large shopping center near a main intersection.

Fifty-two New Members Received

In January, 1951, Leon K. Weatherman answered a call to pastoral leadership and came to New Orleans from Sheridan, Indiana, to become the first full-time resident minister of the Gentilly Christian Church. Fifty-two new members were received during the year. The active resident membership has increased to one hundred and fifteen. An active women's fellowship, men's fellowship and youth groups have been organized. An annual budget of $8,000 has been subscribed and regular payments are being made on the church loan.

A new church is born. A new congregation of Disciples faces the future with hope and determination to serve the needs of God's children.

*Mr. Russell is the minister of the St. Charles Avenue Christian Church, New Orleans, Louisiana.

Members leave the new Fruitridge Christian Church in Sacramento, California, at the close of the services.

—Photo by Sirlin Studios

How We Did It in Sacramento

By WESLEY P. FORD*

INITIATIVE for the establishment of the new Fruitridge Church was taken by a group of laymen of First Church, Sacramento, who joined with the state board in securing a comity allocation in which Disciples of Christ agreed to serve this new area. With the allocation and a steering committee, the state board enlisted a minister. Securing the right minister was the most important step and the committee challenged an experienced man. When he accepted the challenge he was sent to pioneer for the church in the midst of hundreds of new homes, his salary being paid by the state board.

Pastor Gives Leadership

Without the advantage of a temporary meeting place, the pastor contacted new families, sought to win the confidence of the people and gave leadership in the selection of a site. When selected, the site was purchased by the state board and will be held by the state until the church is well-established.

Members of three Disciple churches in Sacramento, together with interested persons in the new community, served on the first temporary board. Experienced laymen were enlisted to serve on the building committee. An architect was employed and, in counsel with the Board of Church Extension, plans were developed for the first unit of the building.

With the beginning of its next fiscal year, First Church became responsible for the parsonage rental. About the same time, the Home Missions Division of the United Society provided a share of the minister's salary. The state office led in underwriting the building project. Some funds were raised locally and a substantial contribution was made by the state society. A loan of $10,000 and a grant of $5,000 were secured from the Board of Church Extension.

Fifteen months after the minister arrived in the area the first unit of the new building was dedicated. Residents of the community and members of some of the neighboring churches shared in the dedication fund. Including the site and furnishings, this unit represents a cost of $32,000.

On Dedication Day, thirty-five persons signed the charter to become members. Over half of these were from new families in the community with no church connection in Sacramento, and some with no previous church membership. Others were from the First Church. Within a month, membership had nearly doubled and church school attendance was reaching one hundred.

Outlook Encouraging

This church, which is just beginning its work, is enthusiastic in its outlook. Enough of an organization has been created to cause the church to function effectively. Teachers are happily at work in a graded school. The membership is paying a portion of the minister's salary and will make the payments on the building fund loan.

To date, the state board has invested over $15,000 in property and in pastoral leadership in the Fruitridge Church, and they will continue to accept responsibility for a portion of the salary. These dollars were not loaned, they are gone from the state fund. They were invested in new life and, in the name of Disciples, a new church serves.

*Mr. Ford is executive secretary of the Christian Churches of California.

Jamaican Disciples Build Anew

By JAMES SUGIOKA*

—Photo by James Sugioka

Above, Disciples of Christ Church at Llandewy, Jamaica, where a hundred children attend school during the week.

IT was a typically clear and sunny day as the great Pan-American plane on which I was traveling first came in sight of Jamaica, and we saw the sparkling, blue waters of the tropical ocean frame the green-clad mountains of the island with a white lacy border of breaking waves along the palm-edged beaches.

I was greeted at the airport by Disciples of Christ missionaries, Miss Myrle O. Ward and Evert Millard, together with a group of Jamaican pastors who helped me to feel at home right away. We all entered the mission Chevrolet carryall and quickly made our way toward Kingston, the island capital, while I held my breath as, according to British custom, we hugged the *left* side of the road.

Mountains and Tropical Heat

Jamaica, as I grew to know it during the ensuing weeks, is roughly forty-four miles wide and one hundred and fifty miles long, extending east and west. Through the center of the island runs a mountain range towering at times to well over seven thousand feet.

The temperature never rises very much over eighty degrees, nor drops below seventy-five degrees throughout the year. An interesting feature of the island is that in spite of the rank tropical vegetation there are no snakes. The mongooses have eaten them all!

Little Level Land

There is very little level land on the island and the few plains that do exist are occupied by great sugar cane plantations. The majority of the people live in the hills on land that is sometimes more nearly vertical than horizontal. Here they raise the fruits and vegetables which they carry in baskets on their heads to market.

The only large industries are the sugar plantations, a cement factory and a bauxite development; most big business is British-controlled, and the average Jamaican possesses very little. Many are desperately poor. The few wealthy have cars, the average middle-class citizen owns a bicycle or a horse; the rest walk.

On this island of million-dollar scenic views and abject poverty, the Disciples of Christ have established thirty-four churches. All are in need of various repairs, and some, as a result of the hurricane which hit Jamaica in August, 1951, are still flat on the ground. It gave me some idea of the force of the wind to learn that in the Yallas Valley there were 296 little homes before the hurricane, of which only six remained standing when the storm had blown over.

Parishes Widely Scattered

All Disciple pastors in Jamaica are responsible for more than one church, and the parishes are often widely separated from each other. The country charges are scattered over an area covering roughly 684 square miles, most of which are straight up and down. Yet, in spite of the difficult terrain they must cover in their pastoral work, two of our full-time ministers do not even have a car.

However, despite all handicaps the churches are well attended. The gospel means a great deal to these people and their eagerness to work with and for the church is heart-warming. At one church which could only be reached by a footpath from the road two miles away and seven hundred feet down the mountain, we were discussing ways and means of bringing up the cement blocks for repair work. The women of the church finally said, "Don't worry, pastor, we can carry them up on our heads."

Schools Meet in Churches

Several of the churches are used as public schools during the days of the week though they do not have even the bare necessities of a classroom. At Llandewy there are about one hundred youngsters crowded into the small church building, twenty by thirty-five feet in size.

During my stay, the people were continually expressing their gratitude for the gifts of food and clothing sent from the United States to meet their immediate needs after the disaster. And with the offerings received from the Jamaica relief fund the Disciples there hope to repair the damage done to buildings by the hurricane. It is a wonderful opportunity not only to restore but to advance the building of the Kingdom of God in Jamaica.

*Mr. Sugioka, national director of construction and maintenance with The United Christian Missionary Society, recently spent three months in Jamaica aiding Disciples there in the repair and rebuilding of churches and parsonages destroyed in the hurricane of August, 1951.

The Churches and Human Rights

Dr. Lee

By J. OSCAR LEE and ALFRED S. KRAMER*

COUNTLESS millions of the world's population wage a daily battle to obtain their basic human needs. They search for food, shelter and clothing. Other portions of the world population have already acquired these basic necessities and they seek to realize for themselves stable structures of human rights. This means that while man needs bread he also lives by more than bread; to be a person of worth he needs to cultivate spiritual values both in his own life and in society.

Freedom, justice and security are basic rights due to every person. Stated in greater detail within our democratic framework, these human rights may be described as: (1) the right to safety and security of the person; (2) freedom of religion and conscience; (3) freedom of speech, press, inquiry and study; (4) freedom of peaceable association and assembly; (5) the right to citizenship and its privileges.

Equal Opportunity for All

Moreover the right to equal opportunity is indispensable to the achievement of an adequate standard of living for the welfare and security of the individual and the family.

Our democratic heritage declares that these rights should be available to all people without discrimination as to race, color, creed, birth, social and economic status.

Progress has been made toward the realization of these rights. For the first time in the history of the nations there is a wide, jointly-sponsored international concern at this point epitomized in the United Nations' Declaration of Human Rights. This does not mean that the battle is over. The challenge to preserve and extend these rights is the immediate responsibility of us all.

The Nature of Man

This moral struggle is not merely a war of ideas or of procedure and method; it is a struggle for the supremacy of one of two beliefs about the nature of man. The prime issue is whether man shall remain essentially a free social being as intended by God, or whether he shall become a willing slave of his society.

Perhaps the fundamental way for the church to realize its responsibility toward the achievement of human rights is to consider the God-given nature of rights.

Man's dignity and worth are derived from his creation as a child of God. From this stem the great truths: that the earth is the Lord's and is for the use of all his children; that all men are equal before God; that men shall deal with each other in love, in righteousness and in justice.

Moreover, man cannot be separated as a physical being from his rights as a person of dignity and worth. It therefore follows that Christianity must concern itself with the goal that human rights shall become coextensive with human life on this planet.

Rights Bring Responsibilities

However, the Christian can never consider rights without a moral obligation to recognize the responsibilities, duties and obligations that go with these rights. *The Churches and Human Rights,* a statement adopted by the Federal Council of Churches in 1948, says, "Every right with which man is endowed by his Creator contains a corresponding responsibility to use this freedom wisely and generously, for righteous ends and with due regard for the similarly God-given rights of others." All persons are the children of God; all have rights; and all are held responsible.

The Church Must Act

It is the duty of the church as it accepts this responsibility to plan for definite programs of action. For example, the men's club in one church became interested in the improvement of housing in an area of their city. They joined with several other organizations in purchasing and rehabilitating a house as a demonstration of what could be done. This effort has now grown into a corporate movement involving the city government, many community organizations and the residents of the area.

Some churches have been successful in organizing effective social action committees with the major purpose of carrying on group activity for the extension of human rights. Here are some of the issues upon which such groups might work.

First, the local church ought to scrutinize its own practices and those of the communion of which it is a part. For instance the church serves people. Does the church minister to the needs of all the people in the community, or does it confine that ministry to a

*Dr. Lee is Executive Director and Mr. Kramer is administrative assistant in the Department of Racial and Cultural Relations of the National Council of Churches of Christ in the U.S.A.

particular race or class? Also, the church employs people. This involves working conditions as well as rates or scales of pay. Are people of certain racial and cultural groups excluded by a "gentleman's agreement" from the neighborhood where the church is located or owns property? Is the church consciously or unwittingly a party to this agreement?

Some churches and the denominations to which they belong operate or have related to them institutions such as homes for children and the aged, hospitals and schools. The operation of these institutions involves many important practices which relate to employment policies, standards of service and investment of funds. It might be well for the local church to assure itself that these practices are all carried on in a manner consistent with the church's belief in human rights.

Second, the churches have responsibility for participating in issues which confront the local community, the state, the nation and the world. For instance, recent incidents of lawlessness and mob violence in several communities highlight the necessity for assuring the safety and security of all persons in the community in which we live.

Privileges Denied

Many people assume that citizenship and its privileges are readily available to all people in our country. Yet in some communities the right to vote, to be a candidate for public office, to serve if elected, as well as the right to organize and to participate in peaceful political activity are denied to some persons and groups. What should be the attitude of the churches to this problem?

Perhaps one of the greatest threats to our democratic heritage is the current attack on freedom of speech, press, inquiry and study. This problem has many difficult aspects and yet it calls for affirmative action by church people.

Church Supports Free Speech

A recent example of such action is that of a church which gave a prominent educator an opportunity to speak on a non-political topic after the public school had refused the use of its facilities. The school had based its action upon unproven charges of disloyalty to our democratic heritage made by a community organization against the educator.

We must not forget that the freedom of speech, conscience and religious beliefs have been central in the development of Protestantism.

Another crucial problem of citizenship is corruption in national, state and local government. This involves spiritual and moral values upon which the church is competent to speak. Also it highlights the opportunity of the church to educate its members in regard to the spiritual and moral aspects of citizenship and government. Nor can we overlook the contribution which can be made in encouraging Christian people to participate actively in politics.

There is an Eastern proverb which says: "The acts of this life comprise the destiny of the next." Lest the churches contribute by default to the diminution of human rights, they must act now.

OUR country began its historic journey with a firm conviction as to its *innocency*. We were cutting ourselves off from all the pettiness, wickedness and evils which had so long beset the older European nations. Such was the testimony of Thomas Jefferson, Tom Paine and the pamphleteers of the Revolution. But we find ourselves today right up to our necks in a world of evil, compromising, adjusting, fighting, defending our thesis of freedom on many fronts, and we have begun to feel sinful—but not quite sinful enough to be repentent, just sinful enough to be uneasy. This situation is ironical and so Reinhold Niebuhr calls his latest book *The Irony of American History.*

Not only did we think of ourselves as innocent, but we began with a distrust of *power.* We knew that power was corrupting and so we wrote a constitution with checks and balances, hoping to discourage the lodgment of power. We had no ambition to exercise power in the world of power politics. But now in the midst of the twentieth century we find ourselves the most powerful nation in the world, in a position where we have to exercise our power whether we want to or not. This is another example of the irony in American history.

Many readers of Niebuhr consider him "thick" and difficult, but this work is for the most part easy reading, and the thesis is developed with unusual clarity and brilliance.

FRANK DEAN GIFFORD'S *Signposts on The King's Highway* contains thirty-two sermons, beautifully written and well illustrated, many of them on the symbols and ordinances of the church, and others on the special features of the church year such as Christmas, Lent, Good Friday, Easter and Thanksgiving. Church workers in need of material for these concrete situations will find this book helpful if they are willing to allow for the ritualistic emphasis of the Episcopal church. This is one of several books of sermons, talks and meditation now current which many people will enjoy.

CLARENCE E. MACARTNEY, famous Pittsburgh preacher, has another volume of sermons which he calls *The Faith Once Delivered,* a series on the basic beliefs of the Christian faith. These sermons have fine homiletical excellence and apt illustrations. He is a master of the pulpit art. His theology is quite conservative.

THE sermons entitled *Cowards or Conquerors,* by Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, are also conservative in tone. They are full-length discussions of the basic interests of our Christian faith. If we accept this preacher's thinking, we must admire his skill in outline and illustration.

RUSSELL J. HUMBERT is president of DePauw University, but finds time for radio preaching. He has compressed twenty-two radio talks into a volume of 115 pages called *A Man and His God.* The talks

(*Continued on page* 44)

Mrs. Hamilton

Thinking About Vacations

By MRS. CLARENCE H. HAMILTON*

WE have come to the time of year when the day's work has become more wearisome than usual to many of us. We are counting the days until we can drop everything for those precious two or three weeks of vacation.

Sometimes we are so tired we are willing to go anywhere and do almost anything to get away from the grind. So we take long trips, drive fast and far, see many new things, endure physical hardship and strain until our bodies are exhausted and our minds surfeited and unrefreshed. Often it takes weeks to recover from a vacation!

Living in a Man-made World

But a vacation should provide *recreation* in the true sense of the word. We are *created* in the image of God, all of us, but the dust of everyday living has obscured the divine likeness. Many of us live in a man-made world. The city streets are full of motor vehicles and motor noises; sky-obscuring buildings are full of machines and machine noises. These crowd out most of the works of God, and man himself, the most godlike of all created things, becomes more like a motor-driven mechanism or a part of some huge machine, rather than a child of God.

We Lose Sight of the Infinite

In the midst of these wonderful but finite creations of man, we lose sight of the infinite and imperishable things. We identify ourselves too closely with the machine or the product of the machine, and forget the timelessness of our own souls; that we and all men are spirit and eternal because we are children of the everlasting God.

Even when our work is not in factories or big cities we get into ruts, habitual ways of relating ourselves to people as if we were all no more than small parts of an impersonal organization. Perhaps this is necessary in this highly organized life of ours in order to make a living and survive. But in order to make life worth the living we need to get out of the confining ruts and for a time see life whole in all its beauty and wonder.

So in planning for the few precious days of vacation perhaps we should ask the question, "What will be true recreation for me? What will restore in me the likeness to God? What will help me to see life somewhat as God, the Creator, must see it, with infinite love and compassion, and with appreciation of the beauty and worthfulness of all created things?"

For some it may be new adventures with people of other races or in other countries, which will refresh the mind and stir the soul with a new understanding of the variety and goodness of humankind. For others it may be quiet solitariness with nature, fishing or in passive contemplation of the eternal hills and sky and water, far from the traffic and commercialism of summer resorts.

For some it may come in the rare unhurried enjoyment of those dearest in their own back yard or around the family table, exploring afresh the richness of one of God's greatest gifts, human love and devotion. One would not want to limit the ways or the places which could restore us to wholeness of mind and healthfulness and holiness.

The Gift of Oneself

Maybe someone will object, saying, "But I must think first of my family. I must give them what they need." True, we must. But what more precious gift can one give to others than the gift of oneself? What self shall we give to those we love best? A tired, nervous, irritable, nagging self, or a self full of the joy of living and loving, a self radiant with the likeness of God.

For the very sake of those we love we must separate ourselves from them sometimes to be able to give this best of all our gifts. Each one must find for himself the way to restore or recreate the true likeness.

Restoring Our Souls

So short a time, these two or three weeks, in the long grind of the year. Can the insight and renewal hold out through the weeks to come? They can go far toward that end. It is something like washing the walls of a room when women start house cleaning. Before we begin, the uniform dustiness makes us forget what the clean, clear colors were like. We wash clean one spot. The true color stands out in surprising contrast. We must keep on washing even into the night until the whole room is restored to the fresh beauty of the original colors.

So may a brief vacation wash the dusty monotony and dreariness from our souls and give us a brief experience of the beauty of holiness. And that joy may inspire us in the days to come to keep clean our original likeness, with the color and zest and loving-kindness that rightly belongs to a child of God.

*Mrs. Hamilton is a former Disciples of Christ missionary to China and author of several books and pamphlets on family life. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowship groups.

WORLD CALL

Mrs. Milner

Proving Ground of Democracy

The Local Community Needs a Concerned Church

By RUTH E. MILNER*

MANY students of community are saying that the trend toward decay in American democracy is due to the disintegration of community life.

"Democracy is in peril in cities of America," says Dr. Mark A. Dawber, "because there is little or no community there. . . . In the community, no matter how remote and how humble the setting, there is drama and destiny that mean the future of America."[1]

Dr. Arthur E. Morgan puts the warning in these words, "No nation has long survived disintegration of vigorous community life. The rapid decrease of real community in America calls for attention."[2]

A Task for Every Community

Home mission studies for the past decade or more have repeatedly pointed out that home missions are no longer restricted to traditional underprivileged areas, but is a task which bears upon every community.

The need for a renewed awareness of the importance of the community probably is best summarized in these words of Dr. Dawber, "The local community is the proving ground for all we would undertake in our national life."[1]

The worth of the individual, his rights, his freedom, his physical and spiritual welfare are special concerns of the Christian religion. These, too, have long been identified with American democracy. In truth however, the facts today point to a totally different emphasis. It is at this juncture that the church must become a potent force in recapturing the sense of community.

A Two-Fold Ministry

The church is in the community and does its work in a community. Too often this is true only in the sense that the building is there, housing and ministering to a group of people assembled from various other geographical centers. Whether it realizes it or not, the church is faced with a two-fold ministry: first, the spiritual needs of its constituency, and second, the needs of the community where it proclaims its message and plans and does its work.

If the message proclaimed to the men and women within its fold is to be completely Christian in its commitments, then the church must lay on the hearts of those men and women a compelling concern for the people outside the "fold" yet in its community. It must create a desire to transform all conditions of the community which prevent human beings from realizing their full rights as individuals and as children of God.

The modern church cannot deal with the religious aspects of life apart from the social implications of those aspects. Every person earns his living in a social order bristling with negative impingements upon the Christian ethic. He buys his food, clothes his family, rides the city and community transportation, works at his profession, chooses his recreation, establishes and maintains his physical home—all within the interaction of social forces. These help determine his religious responses.

The church, then, must look in the direction of making its community Christian. Its effort must be extended to penetrate the activities and agencies with the Christian spirit—not religious dogma—especially in the promotion of community activities along the lines of Christian conduct. It is at this point that the church should rethink its program and conceive its task in terms of using its influence for constructive community change.

Church a Part of the Whole

The effective church will realize that it is part of a whole—part of a total community within which there are many forces playing upon the lives of the people. It will become acquainted with the good forces which are concerned about the welfare of the people; and it will develop a sympathetic understanding of the work which the organizations and agencies are attempting to do. Through such an approach the church will discover valuable resources for its own use and will find places in plans and programs where it can perform its unique function—that of raising to the spiritual level the various services planned for the welfare of people.

Christian social action is not concerned just with relieving the acute maladjustments in society. It must also be concerned with the long-range and arduous task of changing the social order in such a way that these maladjustments and acute needs will be reduced to a minimum. Therefore, one of the first steps to take toward a person-centered, community-conscious church is to provide in its program a place for the discussion of timely issues. True, this will involve controversial topics, but it is here that the light of the Christian

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*Mrs. Milner is national director of church and community service in the division of social welfare of The United Christian Missionary Society.

[1]From Toward a Christian Community in *Town and Country Church*, May, 1948. Used by permission.

[2]From *Community—A Universal of Human Society*. Used by permission.

Is Peace Possible?

Five Facts that Make for Hope in the Present World Situation

By JAMES A. CRAIN*

Dr. Crain

THE most obvious answer to this question is that if peace is not possible we must resign ourselves to another world war and the very real probability that civilization will be destroyed by atomic and bacteriological warfare. No sane person can accept such an alternative.

The first step toward peace is acceptance of the fact of world-wide social revolution in our time.

Not since man began to record his doings has there been a social revolution of such extent and intensity as that which now grips three-quarters of mankind and disturbs the security of the remainder. In its most elemental aspects it is a revolution against hunger, poverty and misery. It is a demand on the part of the dispossessed for food, clothing, shelter and land. But it is more. As Dr. Charles Malik has reminded us, it is not hunger alone that stirs the millions now on the move, but the desire for independence and nationalism, for human dignity and recognition of the ancient cultures that have been long overshadowed by what we Westerners call progress and "know how."

The Communist Technique

Unfortunately for us, the Russians have been quicker to recognize this social revolution than we have. They have brought to Moscow for indoctrination the leaders of colonial peoples, underpriviliged peoples and dissatisfied minorities everywhere and have sent them back with assurances of Soviet sympathy and support. And because they have been able to achieve impressive results quickly by methods of force, terror and liquidation of opponents, they have commended the communist technique to millions who only later learn the deceitfulness and falsity of their double-tongued promises.

Western Attitudes

The West, on the other hand, with its concern to safeguard its vast material and spiritual values, and having to proceed by persuasion, negotiation and consent, has all too often appeared by comparison to be halting and indecisive, and in some instances, indeed, the defender of the old regimes. An extreme example of this attitude is the action of the Malan government of South Africa now attempting to deprive a few thousand "coloureds" of that country of their constitutional franchise in the face of very real danger of bloodshed and civil war. Happily, this example is not typical of Western attitudes; but our dragging of feet in the matter of recognition of the aspirations of peoples for independence, national existence and a larger share in the good life has often been a detriment to confidence in our intentions.

A second step on the road to peace is the re-establishment of confidence between nations.

It seems inevitable that we shall live for a long time in a divided world. Faced with this fact, we must strive for the renewal of a reasonable degree of international trust and confidence. For an official of one nation to declare publicly that he has no confidence in the integrity of the promises of another nation only adds to the sum total of the world's ill will. The Soviet Union has developed an almost pathological fear of the Western Nations, and particularly of the United States. We in the United States have been almost equally fearful of Soviet intentions, often to the dismay of our friends.

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, has recently referred to two major fears which grip our world. One is the genuine fear created by the possession of weapons of mass destruction. The other is the equally genuine fear of efforts to extend political power through coercion.

Trust Must Replace Fear

There you have it. On the one hand, Russia fears the United States because of our superiority in atomic weapons and because she knows we are experimenting in the field of bacteriological warfare. On our part, we fear that without the deterrent effect of atomic and bacteriological weapons Russia might be tempted to use her vast land forces to overrun Europe, Asia, the Middle East and Africa as a preliminary to giving us the choice between submission and destruction. These fears must be replaced, or at least mitigated, by a renewal of some degree of mutual trust between nations.

Fortunately, there are some signs that at least a modicum of international confidence can be restored.

At the close of the recent Sixth General Assembly, which met in Paris from late October 1951 to early February 1952, Dr. Luis Padillo Nervo of Mexico, President of the Assembly, said that the one important fact that emerged from the meeting, despite many failures, is "that we now go on our ways with greater confidence in the possibility of avoiding new disasters."

Trygve Lie, Secretary-General of the United Nations, said, "The fear of war, in my opinion, is less now

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than before the Assembly and certainly less than a year ago." There were failures, he said, but "I think if we add up the positive aspects of the record and subtract the negative, the answer to each question will be on the positive side." Mr. Lie also noted another small but important factor, the "increasing resistance to violent language" which has so often embittered previous sessions of the United Nations.

This hopeful note concerning the receding possibility of war has been echoed by others, including President Truman, Prime Minister Churchill, and Joseph Stalin. It would be foolish to assume that danger is past. And it would be equally unwise not to recognize and evaluate the encouraging factors that appear.

A third ground of hope is what has happened in Korea.

Despite the heavy cost in American, United Nations and South Korean lives, it has now been shown conclusively that aggression can and will be stopped by collective action. Had the League of Nations been able and willing to take such decisive action when Mussolini attacked Ethopia in 1935 or when Japan invaded Manchuria in 1937 the history of the past fifteen years might have been vastly different. The invasion of South Korea was the first attempt by international communism to expand its territory by military aggression. That attempt has been stopped dead in its tracks. And despite our impatience with the seeming futility of truce negotiations, there is an evident reluctance to renew the effort. Those who clamor for a "preventive war" (a complete contradiction of terms!) simply court the disaster which they wish to avoid. The very fact that the United Nations has proved that it will resist military aggression by collective action is a powerful deterrent to would-be aggressors.

A fourth hopeful sign is the creation of a Disarmament Commission by the Sixth General Assembly.

While Russia opposed the move and the entire communist bloc abstained on the vote, the Soviet Union announced that it would participate in the Commission's work and Mr. Vishinsky even offered new proposals as a concession to the Western point of view. The road to disarmament is a long and torturous one and nobody can say now that the goal will be reached, but at least the nations are facing each other across the conference table instead of across battle lines.

Perhaps the most hopeful fact in the whole situation is the continued existence of the United Nations.

Though the UN is only six years old it has already survived crises that destroyed the League of Nations. It has stopped the fighting in two wars that threatened the peace of the world, and it has prevented a half dozen other budding conflicts. It has helped to bring Indonesia and Libya to independence and nationhood. Its nine functional commissions, its three regional com-

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Proving Ground of Democracy

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gospel can be focused upon the issue, and action outlined in accordance with the revelation.

The mother who *must* work needs the security of Christian care and oversight for her child during those hours when she must be away from him. The mother who *chooses* to work needs the teaching and sympathetic insight of the Christian message to help her rethink her scale of values. The children of both need the Christian influence and guidance of a person-centered, community-conscious church. It is in such remote and humble settings that the seeds of the destiny of Christianity and America are planted.

Until recently the lonely aged was a forgotten group. It was assumed that people sixty-five years and over had no needs! But the number of older people is steadily increasing and they have very definite needs as to housing, health and medical care, continued occupation, friends and companionship, peace, contentment, inner and spiritual morale—all apart from the need of economic security.

Citizenship in the Community

The greatest minister in any community is the layman or laywoman who as a Christian churchman takes responsibility in the public and private agencies of the community and takes his place in the civic and political life of the community. The church that helps its members to be active citizens of the community is moving toward effective community relations.

"Why doesn't she stay at home and look after those children?" This indictment is often uttered without knowledge of the facts. Many mothers have to work and there are others who choose to work. The church's responsibility to their children is the same! A church ignoring the needs of little children and their mothers who play and walk within its shadow is abdicating its claim to the gospel for little children and burdened mothers.

Responsibility of the Church

We have merely touched two areas of community life for which the church has a message and a responsibility. To lift up others we mention the rehabilitation of the mentally ill, the status of minority peoples, the economically oppressed.

To reduce to a straightforward, simple formula the effective church's responsibility to areas of need is to say that the church in the community has an opportunity and an obligation to practice and preserve Christianity, democracy, and freedom, to protect the rights of the weak and those discriminated against, to work for the prevention of disease, for better housing and stable family life.

The church is challenged to share actively in the redemption of its community. It must yoke itself with other churches, other resources and agencies, to bring about community transformation. The church has the spiritual dynamic that community life needs and which no other agency or organization can supply.

Francis Bruce (right), pastor of McKernan Church of Christ in Edmonton, Alberta, greets members of the congregation.

The Church Follows the Frontier

A Story of Growing Churches in Northwest Canada

By OLIVER McCULLY*

THE city of Edmonton, Alberta, Canada, has made major headlines several times in recent years. It was here that the Russian airmen met the Americans to fly to Russia the planes which were provided to help win the second World War. Edmonton was the major base for men and materials during the building of the Alaska Highway. It is the Gateway to the North with all its untapped resources of precious minerals, including the Athabaska tar sands holding an estimated two hundred billion barrels of oil, *more than double the world's known reserve.*

Booms and Depressions

During the history of Edmonton a variety of events have resulted in cycles of booms and depressions. When the last war came Edmonton was almost overrun by Americans. They brought money which meant a boom that normally would be followed by a depression when the Americans left.

But this proved to be a cycle that did not run according to schedule. Almost before the war boom had started to recede, the news was excitedly announced to the world that within a few miles of Edmonton oil was gushing from a well. This was the beginning of an oil find which is said to be the most significant on this continent in the past fifty years.

Since 1947 more than forty-five new oil fields have been discovered in Alberta; over three hundred million U. S. dollars have been invested in Alberta oil, and over two billion barrels of reserves have already been proven. Along with this flow of capital has been a stream of humanity pouring into Edmonton. From other parts of Canada, from the U. S. and from Europe have come people at the rate of a thousand a month since 1947.

In the late winter of 1913, M. B. Ryan, who was then superintendent of missions for Alberta under the American Christian Missionary Society, reported that a church had been started in Edmonton, the capital city, with a communion service in the home of G. C. Bergman. At about the same time that oil was discovered in 1947, G. C. Bergman's second son, John H. Bergman, was called to be minister of the Central Church which had been started in his father's home thirty-four years earlier.

With the tremendous development and growth that immediately followed the discovery of oil came a high vision—a restlessness and concern that the Churches of Christ should keep pace with the growing city. John Bergman has been the moving spirit in this program of expansion in Edmonton. It has brought more growth to the Churches of Christ in Canada than any other project over the past twenty-five years.

Church Dedicated

The Central Church bought lots in desirable areas. Then two army huts were secured, moved onto one of these lots in the King Edward Park area, and Sunday school and church services were started under the leadership of Mr. and Mrs. Gilbert Cays. As this work grew and developed, plans were made for a permanent church building; a very fine, serviceable building was dedicated on December 17, 1950. This project is growing in numbers and effectiveness from month to month.

Central Church was not satisfied with one new congregation; they were looking to the future. The University of Alberta is situated in Edmonton and a new subdivision of the city was to be built adjacent to the University. This is the only university in Alberta. The new subdivision was not to be exclusive but to contain good middle-class homes. So if we were to have

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a church in this area it must have a building and leadership in keeping with the district. An excellent corner lot was secured just a block from the university campus.

As soon as the lots were secured, a Sunday school was started in a small community hall in the district, with leadership provided by the Central Church. This project provided a contact with many families as they occupied the new homes in the growing community.

The Board of Church Extension was asked for assistance. Charles J. Betts, advisory architect, went to Edmonton to survey the area and to consult with the Edmonton people. The All-Canada Committee was asked to cooperate in every possible way. A committee of five members of the Central Church was appointed by the All-Canada Committee to supervise the building of the new church. Dr. M. M. Dunsworth was the chairman of the committee and John H. Bergman was the treasurer and "general supervisor." At this point all that was needed was the money to pay for the building; the finding of adequate leadership for the new congregation, which did not as yet exist; and to secure continuing financial support for the leadership.

A Preacher Asks to Go

At about this time in the development of the project I was attending the assembly of the International Convention at Oklahoma City in October, 1950. A preacher and his wife introduced themselves, said they had been reading an article in a magazine about an oil boom in Alberta, and asked if there would be a chance to go up to Edmonton and start a new congregation.

The first impression was favorable—they were told that they could start for Edmonton the following week. After several conferences during the Convention, interviewing references, checking records and considerable follow-up correspondence, Mr. and Mrs. Francis U. Bruce visited Edmonton just after Easter, 1951, to view a vacant lot, meet some interested people and accept a call to return in October to minister to a growing city in (to them) a foreign land.

Building Gets Under Way

The actual building work got under way just as soon as the frost was out of the ground. Plans had been completed, with the advice of Charles Betts, for a modest but attractive building, and John Bergman proved to be a very efficient building supervisor. The material and workmanship were first quality in every detail and the building went forward with the least possible delay.

The Edmonton Committee proved very resourceful in every way. It took advantage of every possible saving in securing materials and was able to raise almost half the cost of the building in cash. The Board of Church Extension provided a loan for $10,000, and the All-Canada Committee is making a contribution of $10,000. This will provide a building valued at $45,000 with a debt of only $10,000 for the new congregation to carry.

Mr. and Mrs. Bruce and their daughters Harriet, eleven, and Deahn, eight, arrived in Edmonton from Great Bend, Kansas, early in October as the new building was nearing completion. Temporary living quarters were provided in the basement of the church until a parsonage can be secured. The dedication date was set for November 11 and every effort was directed toward the completion of the building for this high occasion which marked the real beginning of the new congregation.

On Dedication Day ten people indicated their desire to share in starting the new congregation and thirty-nine attended the Sunday school. These numbers have more than doubled in the first four months. A course of training has been conducted for Sunday school leaders. The church board has been organized, a women's group is being formed, and the work is moving forward.

The home missions division of The United Christian Missionary Society responded very generously to an appeal for salary support for the minister. The All-Canada Committee has a share in this support also, and the local church gives real promise of developing a stewardship program that will bring responsible financial support within a reasonable time.

While the Edmonton group was in the midst of this building program a friend of John Bergman, who is not a member of a Church of Christ, found a church that could be bought for a reasonable amount because a new church was being built. He offered to pay half the amount and John paid the other half. Lots were secured, the building was moved, and on January 20, 1952, the Whyte Avenue Church of Christ was dedicated in the southeast part of Edmonton. Neville Clayton is the minister and he with his wife and son have living quarters in the church building. A new Sunday school is making rapid growth, and attendance at morning and evening worship services is encouraging.

Five years ago there was one Church of Christ in Edmonton. Now we have four. As Edmonton continues to grow, plans are under way for more new churches in growing areas of "The Oil Capital" of Canada.

Is Peace Possible?

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missions and thirteen specialized agencies have a list of remarkable achievements to their credit. When diplomats have displayed international bad manners it has been in the presence of a world audience. And when nations have made diplomatic blunders (as when the Soviet delegate walked out of the Security Council and thus opened the way for the Council to vote aid for South Korea without fear of the veto) these too have been open for all to see.

Peace is possible and attainable. There are many problems to be solved and many obstacles to be overcome. The demand of the hour is for patience that does not wear out, combined with a resolute faith that under God's guidance we shall succeed. In the process we must make sure that we overlook no opening that might lead to a peaceful settlement and that no rigidity of attitude on our part shall blind us to opportunities, however small, that may open the door to a world of peace and security.

Convention Story

By Ronald E. Osborn*

—Photo by D. Dawson

A HUGE iridescent cross, flanked by the words "BROTHERHOOD UNLIMITED," formed the backdrop of the stage at Medinah Temple, Chicago, and set the spirit for the 1952 assembly of the International Convention of Disciples of Christ, May 19-23.

A total of 5,000 persons registered for the convention. This figure was somewhat smaller than that for the Oklahoma City assembly in 1950 and the Cincinnati gathering in 1949. The apparent explanation is the holding of the convention at a place near the northern edge of the brotherhood's strength, thus slightly reducing attendance by laymen. The gasoline strike may have discouraged a few from making the trip.

The presence of more than 1,200 ministers at the annual breakfast sponsored by the Pension Fund—the largest number ever to attend this function—indicates the representation of a large number of churches across the country.

The convention was saddened by the absence of its president, Marvin O. Sansbury, on account of illness. His duties were ably and graciously discharged by the first vice-president, Mrs. James D. Wyker.

Meetings with the Baptists

A unique feature of the assembly was the holding of three joint sessions with the American Baptist Convention. The original suggestion for meeting together had come when negotiations were under way looking to the possibility of merger between Disciples and Baptists. Long before Chicago, many Baptists had made known their opposition to such a union, and many feared that the holding of the joint sessions would be only an empty show. The result proved otherwise.

"A Witness to Faith" was the theme of the first joint session, held on the second evening of the convention at the International Amphitheatre. Chartered buses took Disciples to this great pavilion where all the sessions of the American Baptist Convention, as well as all the joint meetings, were held.

Testimony Given

Hampton Adams, minister of Union Avenue Christian Church in St. Louis and president of the International Convention in 1947, presented a "Witness to Faith" on behalf of Disciples of Christ. Edward H. Pruden, pastor of First Baptist Church, Washington, D. C., and president of the American Baptist Convention in 1951, responded with a similar testimony on behalf of the Baptists.

Dr. Pruden emphasized the Baptist witness to the Scriptures, to believer's baptism, to the priesthood of believers and the autonomy of the local church, and to religious liberty and the separation of church and state. Dr. Adams spoke with deep feeling about the Disciples' uneasy conscience respecting the disunity of the church, about the restoration of the New Testament church, about personal loyalty to Christ, about the reasonableness of Christianity, and about the meaning of the Lord's Supper.

*Mr. Osborn is professor of Church History at the Graduate School of Religion, Butler University, Indianapolis, Indiana.

Without criticism of Dr. Pruden, it is fair to say that his address was a clear and forthright exposition of Baptist principles, with no discernible plea for union between the two conventions, and that it was probably just such a presentation as most Baptists wanted. Dr. Adams' address was fundamentally an earnest entreaty to rise above divisiveness and to "let the Holy Spirit have a chance" in the life of the two communions. Some Disciples believed that in his witness, Hampton Adams revealed himself as a great ecumenical statesman.

The two conventions met together on Wednesday evening to hear Luther A. Weigle of Yale speak on the Revised Standard Version of the Bible, and Walter W. Van Kirk of the National Council of Churches discuss "Peace Must Be Waged."

Several joint meetings of groups within the two conventions were held. Local directors of religious education, alumni of the Divinity School of the University of Chicago and of the Disciples Divinity House, the Campbell Institute and the Roger Williams Fellowship, chaplains and their wives, and laymen all held meetings designed for fellowship between Baptists and Disciples.

The distance of Medinah Temple, where sessions of the International Convention were held, from the International Amphitheatre precluded much fellowship between individual delegates to the two conventions. Nevertheless, the badges they wore served as introductions between strangers who struck up conversations in hotel lobbies or restaurants.

United Communion Service

The climax of this adventure in fellowship came with the united communion service on Thursday night. In accordance with Baptist custom, the invitation was extended by a host congregation, the First Baptist Church of Evanston, Illinois, whose pastor, Gene E. Bartlett, presided. Mrs. Rosa Page Welch sang "Were You There?" and the Festival Chorus of the Chicago Disciples Union rendered the anthem, "Let Us Break Bread Together, On Our Knees." George A. Buttrick, minister of Madison Avenue Presbyterian Church, New York City, preached on "The New Commandment."

A throng of 11,000 persons assembled reverently for the service. It was a moving sight, after the prayers of consecration, as the hundreds of deacons and elders marched in order from the table to distribute the emblems to the vast congregation. The people partook simultaneously, first of the bread and then of the cup. They shared in an offering for aged ministers and missionaries, to be divided equally between the Ministers and Missionaries Benefit Board of the American Baptist Convention and the Pension Fund of Disciples of Christ. R. Melvyn Thompson was director of the service.

At the conclusion of the service the congregation sang "Blest Be the Tie That Binds," the people leaving row by row as the hymn continued. As they made their way along the corridors and down the stairways, they kept on singing, as if reluctant to cast off the mood of the occasion. To this reporter it seemed the most meaningful communion service he has attended at any of our International Conventions.

Looking to the Future

What of the future? It was obvious before the joint sessions were held that most American Baptists and many Disciples were not in favor of merger, and that many Disciples who would have favored a union had already written it off as impossible because of Baptist opposition. The experience of meeting together and of communing together at the Lord's table must have had some effect on all these persons. As Hampton Adams said in his address, "Whatever witness either of us at the beginning of this week of fellowship gives to the other surely will have to be amended after we have spent this time together."

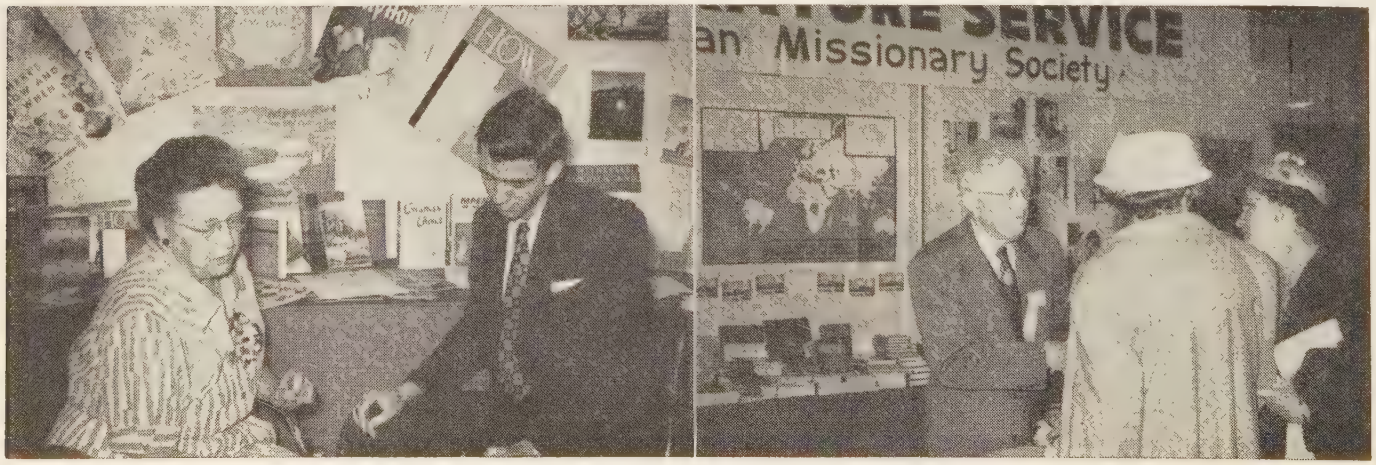
The Disciples registered their own feeling in a resolution on Christian unity: *"We rejoice in the opportunity during these convention sessions for fraternizing with our brethren of the American Baptist Convention, and express the hope that this experience will result in further and increased fraternal relations between these two bodies."*

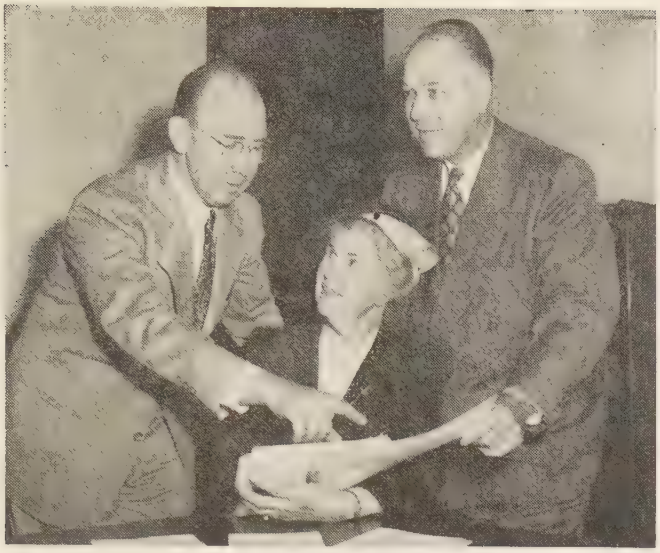
It is understood that the joint Baptist-Disciple Commission will meet in the near future to discuss the situation. It appears that many American Baptists feel closer to the Southern Baptists than to the Disciples. At the same time, relations between American Baptists and Disciples are probably now on a firmer foundation of mutual understanding and respect than ever before.

The Opening Session

The "opening night" of an International Convention of Disciples of Christ is always a thrilling occasion. At Chicago the first convention assembly began on Monday evening with the sound of carillonic bells and a

Below (left) in the Missionary Education booth Miss Lois Anna Ely, recently retired national director of adult work, discusses materials with Robert Bates, a student at the Disciples Divinity House in Chicago. Mr. Bates is the son of Dr. M. Searle Bates, former missionary to China. Below (right) William Colsher, retired on June 30 after forty-one years of service with The United Christian Missionary Society, talks with two convention visitors in the Sales Literature booth.





—Chicago Herald-American Photo

These Chicagoans helped plan for the convention; J. J. Van Boskirk (left) executive secretary of the Chicago Disciples Union; Mrs. Kenneth Bowen, chairman of the hospitality committee, and Fred Henderson, president of the Chicago Disciples Union and general chairman of the convention committee.

choral call to worship as the Festival Chorus sang, "We Gather Together to Ask the Lord's Blessing." The meeting was then officially called to order in the name of the president, Marvin O. Sansbury, by Mrs. James D. Wyker, vice-president. She later explained that the gavel she used had once been used by Mother Ross when she had served as a vice-president of the convention and that it was made of ivory sent from Africa by Emory Ross in the days of his missionary service in the Congo.

Concern was expressed over the illness of Marvin O. Sansbury, and a period of silent prayer was observed in his behalf. The convention then listened to brief recorded greetings from its president.

Presidential Address

The presidential address, "Brotherhood Unlimited—Disciples Have a Witness for This Hour," was delivered by Mrs. Wyker. Surveying various aspects of our concern as a brotherhood, she dealt in turn with the importance of understanding our heritage as Protestants and as Disciples, with the Long Range Program, with the Council of Agencies, with the function of the International Convention, with our responsibilities in foreign missions, with ecumenicity at the grass roots, especially in rural areas, with the National Council of Churches and the World Council, and with Christian social responsibility.

Because of her leadership as chairman of the General Department of United Church Women in the National Council of Churches, Mrs. Wyker's remarks on the role of women in the church were of particular interest:

"The church is losing many of its best trained and educated minds because, while women can serve on policy-making levels in other organizations, the church still largely expects them to raise money for missions, serve dinners, and sell vanilla! It has not yet seen the need for women being a part of the total life of the church, using their intellects as well as their hands. . . . As a communion, we have a contribution to make to the total life of the world church—a demonstration of *Brotherhood Unlimited.*"

The benediction at this service was pronounced by Professor James D. Wyker of the Bible College of Missouri.

Every assembly of the International Convention considers many interests, and the Chicago meeting was no exception.

One of the most popular features was a series of historical lectures by Dr. Howard Elmo Short of the College of the Bible. In an informal manner he dealt with the thinking of Disciples of Christ regarding the church, the Bible, independence, and unity. The substance of these lectures has been published in a study guide, *Doctrine and Thought of the Disciples of Christ.*

Meeting in Chicago, this convention was more than ordinarily aware of the problems of the churches in large cities. On Monday, some 200 persons took part in an "exploration" of Chicago and its churches, attending a "briefing session" in the morning and making a conducted tour by chartered bus in the afternoon. The party visited the worst slums of Chicago, redeveloped areas, and the growing fringe of the city.

On the full convention program, Samuel C. Kincheloe of Chicago Theological Seminary spoke on the urban church. The Campbell Institute devoted one meeting to a discussion of some of the problems of founding new churches in a great city. Two resolutions urged a larger use of home missions funds in strengthening churches in the "inner city" and establishing new congregations in new housing areas, care being taken in both cases to avoid competition with other churches.

Missionary Program

As always, a major interest of the convention was the missionary program. The "missionary hours" when persons from the various fields in this country and abroad were presented attracted much interest, as always. The report of Donald F. West on his recent trip to the Orient drew an appreciative hearing.

Much attention was given to the Long Range Program. Each morning a panel of leaders discussed a phase of the program, the consideration concluding with a sermon. Tuesday the focus was on Evangelism, with Ben F. Hagelbarger preaching on "Some Essentials to Evangelism." After Wednesday's consideration of Christian education, Dudley Strain preached on

Dr. Carrel W. Flewelling, Decatur, Ill., seated (left) talks with Dr. Jesse M. Bader about his trip to the World Convention in Australia. Looking on are Harold Stine and Mrs. Richard Hudson. Dr. Bader is secretary of the World Convention.

"Cutting the Grooves Deep." Thursday's symposium on stewardship was climaxed by Ray W. Wallace's sermon, "Not All Monks Are in Monasteries." Friday's discussion of Christian missions concluded with a sermon by Thomas O. Parish on "A Race for the Races of Men."

Long Range Program Considered

The emphases of the Long Range Program were also considered in the various workshop sessions on Monday morning and afternoon. Special meetings were held for children's leaders, workers with intermediates, workers with seniors and older youth, adult leaders, workers with students, and for women, men, and ministers. The Disciples of Christ Historical Society also held its meetings at this time.

Other interests were considered by various speakers: "The Chaplain and His Work" by Chaplain R. R. Marken, ministerial recruitment by Robert W. Burns, "Critical Issues in Higher Education" by M. E. Sadler, "Reaffirming Our Protestant Convictions" by J. Warren Hastings, "The Larger Fellowship" by Bishop Ivan Lee Holt, "Rise Up, O Men of God" by Jack Sutton, "The Grace of Giving" By Cleveland Kleihauer, and "The Approach to Institutional Missions" by Cleo Blackburn.

Our Family Portrait

The closing session of the convention featured a dramatic presentation of the work of various servants of the brotherhood. Officers and staff members of reporting organizations were seated on the platform, and a spotlight played upon each group in turn as its place in the life of the brotherhood was described by the voice of the reader.

This "living picture" presented a group of ministers, the state secretaries, directors of religious education, presidents and deans of our colleges and seminaries, the Board of Higher Education, student workers, missionaries of The United Christian Missionary Society, leaders in home missions, the administrators of the United Society, the Brazil Christian Mission, the National Evangelistic Association, the European Evangelistic Society, the National Christian Missionary Convention, the Southeastern Christian Assembly, the Board of Church Extension, the Christian Foundation, the National Benevolent Association, the Christian Board of Publication, the Disciples of Christ Historical Society, the Pension Fund, the Association for the Promotion of Christian Unity, the state secretaries of women's work, the National City Christian Church, World Call, Unified Promotion, and the International Convention.

This presentation was written and read by G. Curtis Jones of Vine Street Church, Nashville, Tennessee.

Special tribute was paid to H. B. Holloway upon his retirement from the staff of the International Convention after thirty-one years in the service of the brotherhood.

The closing address of the convention was brought by A. Dale Fiers, president of The United Christian Missionary Society.

Convention Business

Over the past ten years Disciples have shown increasing interest in and responsibility for the business of the convention. In these sessions, the persons in attendance express the concern of a democratic brotherhood for the varied interests of its program. At Chicago the delegates acted upon seventy different resolutions, besides the reports of the nominating committees of the various reporting agencies and of the convention itself.

In the background was the careful and discriminating work of the Com-

—Photos by D. Dawson

Above (left) the "workshop" on student work was one of ten such groups meeting on the convention's opening day. Below, Carl Boyd (right) was host at the booth of the Committee on Military and Veterans Services. With Mr. Boyd, seated are (left) Chaplain (Lt. Col.) Floyd Smith of the Air Force, and Navy Chaplain (Capt.) Roy Marken. Standing are (left) Chaplain Harold Elsam of the Veterans Administration and Chaplain (Col.) Loren Jenks of the Army. A number of other chaplains attended the convention.

Right, this group of Baptist and Disciple leaders who participated in joint sessions includes (left to right) Dr. Edward H. Pruden, Baptist, Washington; Dr. Gaines M. Cook, executive secretary, International Convention of the Disciples of Christ; Dr. Kenneth Scott Latourette, president, American Baptist Convention; and Dr. Hampton Adams, St. Louis, new president of the Association for the Promotion of Christian Unity and Disciple chairman of the Baptist-Disciple Commission.

—RNS Photo

Below, in the Christian Women's Fellowship exhibit booth, Miss Alma Scott, Indianapolis departmental associate, and Miss Verla Ross, state secretary of the Pennsylvania Christian Women's Fellowship, stand back of the "range" typifying the Long Range Program as they confer with interested convention visitors.

—Photo by D. Dawson

mittee on Recommendations, a delegate body with members elected by each of the state conventions. The 192 members of the committee and their alternates humorously refer to their three-year term of service as a "sentence," and it does keep them out of most of the sessions of the convention until the last day. Yet by their work, every resolution is given a careful examination, discussion, and editing, if need be, first by a sub-committee and then by the committee as a whole. The chairman of the Committee on Recommendations this year was Robert W. Burns of Atlanta.

From the Committee on Recommendations each resolution came to the convention assembly to be approved, disapproved, or referred back to the committee for revision. It seems unbelievable that a crowd of two thousand people or more could handle such a volume of business with such dispatch. But a copy of every resolution was in the hands of every delegate, and ample opportunity was given to speak as each issue was presented.

One explanation of the smoothness with which the business can be handled is that on most of the questions Disciples are pretty well of one mind. Another was the efficient and affable presiding of Mrs. Wyker, who at the opening of the first business session explained that the convention was about the Lord's business and prayed for God's blessing and guidance. Her courtesy and good humor kept the deliberations on a high plane throughout.

Half the resolutions were on reports of boards, agencies, and commissions of the convention. Through these reports these organizations render an account of their stewardship to the brotherhood. The receiving of them by the convention is no mere rubber-stamping, as is seen in pointed questions raised and in requests of the Committee on Recommendations, endorsed by the convention, that certain reports be amplified in specified particulars next year.

A number of resolutions dealt with the current social issues. The convention registered opposition to the appointment, either by the President or Congress, of an envoy to the Vatican. It also denounced peacetime universal military training, gambling, and the appropriation of Federal funds to religious hospitals.

The convention endorsed a nondiscriminatory program of immigration, Congressional investigations of graft and corruption, disarmament through the United Nations, amendment of income tax laws to make possible larger corporate gifts to foreign missions, and the Christian Rural Overseas Program (CROP). The most warmly debated action was

(*Continued on page* 30)

Missionaries Broaden the Fellowship

By J. EDWARD MOSELEY

FORTY-four active missionaries and three nationals broadened the fellowship of the International Convention of Disciples of Christ in Chicago during May. They were featured in pre-convention meetings of The United Christian Missionary Society, in "Missionary Hours" at Medinah Temple where most convention sessions were held, and in exhibit hall booths.

Only the Centennial Convention in Cincinnati in 1949 had more missionaries and nationals present. The large number in Chicago, augmented by a number of those now retired, was due to the withdrawal of missionaries from China and to normal furloughs of many from various fields. The eighteen young missionaries commissioned by the Society at Graham Chapel in Indianapolis in June were not included in the number in Chicago.

Oswald J. Goulter, who with his wife was the last Disciple missionary to leave China after the Communists took control, spoke at the fellowship breakfast of the United Society in Hotel Sherman in behalf of all Disciple missionaries.

He graphically described the situation in which he and Mrs. Goulter struggled for two and one-half years. They saw hundreds of thousands of Communist soldiers and talked with thousands of them. All of the marching men had a day or two of rest at Chuhsien, Anhwei Province, where the Goulters were stationed, and took time to see the sights, one of which was Mrs. Goulter, "white wife of the American, capitalistic aggressor," Mr. Goulter said.

Want Something Better

"The upsurge of these destitute people in every imaginable way is because they want something better," he stated. "We could have offered them something better, but it has been too little and too late," he continued. "We opened the door, often unwillingly, and that has too often been true of the capitalistic world."

Mr. and Mrs. Goulter carried on educational, medical, and evangelistic work. They sought to be a link by which the church could bridge the chasm between the two worlds of capitalism and communism.

"The Christian world is deceiving itself in believing that these spreading materialistic movements in Asia are not Communist," Mr. Goulter declared.

The Communists are "going to carry out their ideology by force," he said. "That is what leads to a slave government, extremely autocratic."

He challenged American and Canadian Disciples by saying that "hundreds, even thousands, of young people are ready if we will put other things aside and meet the Communist threat with love, now."

The dramatic account of the Goulters in Chicago was supplemented in striking sentences by Mrs. Ernest B. Pearson who, with her husband, Dr. Pearson, is retiring. He served twenty-three years in the Belgian Congo and she for eighteen years.

"African Christians are reaching across tribal barriers, reaching out for world fellowship," declared Mrs. Pearson in brief remarks at a conven-

Left, Mr. Iwao Hatanaka, principal of the Boys School in Tokyo, visits with Mrs. Toyo Katayama, a graduate of the Margaret K. Long Girls School. Mrs. Katayama is in Chicago on a scholarship. Upon her return to Japan, she will direct Girl Scout work.

At a United Society breakfast President A. Dale Fiers (right) presents certificates of retirement to two veteran Congo missionaries, Mr. and Mrs. Elmer Boyer. At left is Vice-president Jessie M. Trout who presented the Boyers and others for this honor.

—Photos by D. Dawson

tion "Missionary Hour." "The leaders there are reading the news and are learning of the unfortunate things that are happening" in the United States and other parts of the civilized world. "Why should we send Christianity to Africa and discredit it here at home?" she asked.

Mr. and Mrs. Elmer G. Boyer were presented with retirement certificates at the United Society's fellowship breakfast. They had served in the Congo since 1921 and are retiring because of ill health. Miss Lois Anna Ely received a certificate of voluntary retirement after thirty-three years of mission activities in China and the Philippine Islands, in internment during World War II, and more recently as a national director of missionary education.

Recognition Service

A recognition service honored thirty-five missionaries at the fellowship breakfast. The following received appropriate pins for their years of service, as follows:

ARGENTINA: Mr. and Mrs. T. J. Liggett, five years each.

BELGIAN CONGO: H. Clay Hobgood, 39 years; Miss Goldie Alumbaugh, 31 years; Mr. and Mrs. Elmer G. Boyer, 30 years each; Miss Buena Stober, 28 years; Mr. and Mrs. Joseph Whitmer, eight years each.

CHINA: Miss Lyrel Teagarden, 30 years (she was soon to go to Jamaica); Mr. and Mrs. O. J. Goulter, 30 years each; Mr. and Mrs. James H. McCallum, 30 years each; Dr. and Mrs. (Dr.) Lewis S. C. Smythe, 23 years each; Miss Verla Elliott (since June 26, Mrs. Jack Sutton, Jr.), four years in China plus one with the Yakima Indian Mission, White Swan, Wash.

INDIA: Miss Alice Clark, 33 years; Miss Ethel Shreve, 30 years; Mr. and Mrs. Herman M. Reynolds, 24 years each; Mr. and Mrs. Keith Hall, seven years each; Mr. and Mrs. Wm. D. Hall, six years each; Dr. and Mrs. Donald T. Rice, six years each.

JAPAN: Mr. and Mrs. Hallam Shorrock, Jr., six years each.

MEXICO: Mr. and Mrs. Howard T. Holroyd, 28 years each.

PARAGUAY: Mr. and Mrs. Allin Sharp, five years each.

PHILIPPINE ISLANDS: Mr. and Mrs. I. Hubert Reynolds, four years each (in China).

Two former missionaries to foreign fields, now serving with the United Society in the United States, also received pins for their years of foreign and home service. They were Malcolm L. Norment and Miss Martha E. Gibson, 25 years each.

—Photo by D. Dawson

Standing in front of the foreign missions booth at the convention, Mr. and Mrs. Allin Sharp (in costume) missionaries to Paraguay, show photographs of their mission station to Mrs. J. Edgar McDonald, wife of the pastor of the Christian Church at Liberty, Mo.

All of the service pins were awarded by Lewis H. McAdow, Indianapolis, chairman of the Society's Board of Managers until his successor was chosen during the Chicago sessions.

Return for Last Terms

Mr. and Mrs. H. Clay Hobgood are returning to the Belgian Congo for their last terms. They served at the Congo Christian Institute, Bolenge, while on the field last. He has been elected president of the Congo Protestant Council, which corresponds to the National Council of Churches in the U. S. A. The Congo Council consists of twenty-eight Protestant bodies. The Disciples' Congo Mission Advisory Committee has approved participation in the Congo Protestant Council secretariat with the new residence to be located in Leopoldville. In terms of service, Mr. Hobgood is the senior missionary of about sixty Disciples in the Congo. He first went to the Congo in 1912.

In addition to the missionaries already mentioned, others present and who made two-minute talks during a "Missionary Hour" were Mr. and Mrs. Everton B. Smith and Miss Eva Marie Johnson, Belgian Congo; and Mr. and Mrs. Robert G. Nelson, Jamaica.

Three outstanding nationals were present from India, Japan, and Thailand. They were Samuel Maqbul-Masih, Fosterpur; Iwao Hatanaka, Tokyo, and Dr. Chen Chek-Ling, Nakon Pathom.

Mr. Masih is widely known in both the United States and Canada, having been in both countries previously. (See June WORLD CALL)

Mr. Hatanaka was a pastor in Osaka and taught for years in the Girls' School in Tokyo. He was elected recently as principal of the Boys' School there. His daughter, Reiko, was graduated from Phillips University, May, 1952. He will return to Japan for the opening of the school year in September.

They Long for Freedom

"The word Thai means freedom," said Dr. Chen. "The people of Thailand long for freedom. The people are ready to learn what Christianity and Western civilization have to offer. Now is a great day of opportunity to reach these people with the love of Christ." Studying medicine this year at Grace Hospital, Detroit, Michigan, he is staff surgeon for the Christian Hospital at Nakon Pathom.

A number of retired missionaries were honored also as they stood with the active missionaries who attended the "Family Portrait" recognition and dedication service that brought the Chicago Convention to an inspirational climax. The reader, Dr.

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Elections at the International Convention, 1952

International Convention of Disciples of Christ

President: Howard Thomas Wood, Memphis, Tenn.; *First Vice-President:* John Paul Pack, Seattle, Wash.; *Second Vice-President:* Mrs. Charles F. Bailey, Ballinger, Tex.; *Third Vice-President:* W. B. Pearce, Shreveport, La.; *Recording Secretary:* Gertrude Dimke, Indianapolis; *Treasurer:* Oren D. Pritchard, Indianapolis; *Parliamentarian:* Ross J. Griffeth, Eugene, Oregon.

Executive Secretary (six-year term): Gaines M. Cook, Indianapolis.

Board of Directors (terms expiring in 1955): Harry J. Berry, Savannah, Ga.; R. Lee Pryor, Van Nuys, Calif.; G. Gerald Sias, Danville, Ill.; T. T. Swearingen, Fulton, Mo.; Mrs. Robert M. Watt, Lexington, Ky.

Fraternal Delegates to Great Britain and Ireland, 1953

Dr. and Mrs. G. Edwin Osborn, Enid, Oklahoma, were elected fraternal delegates to the 1953 Annual Conference of British Churches of Christ.

Commission on Budgets and Promotional Relationships

Terms expiring June 30, 1955: Garth Henrichs, Litchfield, Ill.; William L. Jones, Louisville, Ky.; Monroe G. Schuster, Anderson, Ind.; J. Clifford Shirley, Enid, Okla.

To fill unexpired terms: Clinton Bradshaw, Kinston, N.C. (June 30, 1953); Fred Henderson, Chicago, Ill. (June 30, 1954).

Week of Compassion Committee

Herald B. Monroe, Cleveland (as president of the National Association of State Secretaries), Waymon Parsons, Cleveland, and Mrs. W. Elbert Starn of St. Louis, Mo., were elected as members at large to serve on the Week of Compassion Committee.

Commission on Brotherhood Finance

Terms expiring in 1955: Wayne Green, Nebraska; Mrs. Earl Lewellyn, Kansas; David Nelson Sutton, Virginia.

Terms expiring in 1956: Gerald Berneking, Colorado; Mrs. Cecil Davis, Florida; True D. Morse, Missouri.

National Council of Churches of Christ in the U.S.A.

Members of the General Board: Gaines M. Cook, A. Dale Fiers, Indianapolis; Hugh D. Darsie, Brooklyn, N.Y.; Irwin Miller, Columbus, Ind.; Riley B. Montgomery, Lexington, Ky.

Members of the Assembly: Hampton Adams, Spencer P. Austin, A. C. Brooks, George Walker Buckner, Jr., Howard L. Bump, J. Eric Carlson, Lin D. Cartwright, Myron C. Cole, Gaines M. Cook, Wilbur H. Cramblet,

Hugh D. Darsie, John Eubanks, Robert Farrar, Mrs. James T. Ferguson, A. Dale Fiers, C. O. Hawley, Peggy Humbert, Irwin Miller, Riley B. Montgomery, Mrs. Rex Murphy, Kelly O'Neall, William T. Pearcy, Newton Robinson, Melvin Seitz, Virgil A. Sly, H. L. Smith, George Oliver Taylor, Jessie M. Trout, Hollis L. Turley, Willard M. Wickizer, H. T. Wood, Mrs. James D. Wyker.

Tennessean Elected Convention President

When Howard Thomas Wood and Mrs. Wood of Memphis, Tenn., visited the World Call exhibit booth in Medinah Temple, Chicago, shortly after Dr. Wood's election as president of the International Convention of Disciples of Christ, they received a hearty welcome and congratulations from a native Tennessean, Mrs. Evylin R. Gribble, National World Call Secretary (left). Mrs. Gribble was formerly executive secretary of the Tennessee Christian Woman's Fellowship. Dr. Wood is pastor of the Linden Avenue Christian Church in Memphis.

National Benevolent Association

Trustees (terms expiring in 1955): George Davis, Wichita Falls, Tex.; Mrs. Gertrude J. Funk, Jacksonville, Ill.; Raymond McCallister, Webster Groves, Mo.; Paul W. Pelsue, St. Louis, Mo.; Claude E. Stephens, St. Louis, Mo.; John S. Wood, St. Louis, Mo.

Trustees to fill an unexpired term (1953): J. M. Silvey, Columbia, Mo.

Board of Church Extension

Terms expiring December 31, 1954: Ernest L. Harrold, Dayton, Ohio; Ephraim D. Lowe, Jesse E. Martin, Indianapolis; Irwin Miller, Columbus, Ind.; Oreon E. Scott, St. Louis, Mo.

Pension Fund

Terms expiring in 1956: Henry L. Erlewine, Marion, Ind.; John L. H. Fuller, Indianapolis; Hugh B. Kilgour, Troy, N.Y.

Terms expiring in 1957: Larry D. Jones, Louisville, Ky.; Meril A. May, New York City; T. K. Smith, Columbus, Ind.

Disciples of Christ Historical Society

President: Ronald E. Osborn, Indianapolis; *Vice-President:* Chester P. Hensley, Bloomington, Ill.; *Secretary:* William G. West, Chattanooga, Tenn.; *Treasurer:* Eva Jean Wrather, Nashville, Tenn.

Robert Burns, Atlanta, Ga., was elected to membership on the executive committee.

Association for the Promotion of Christian Unity

Commissioners (terms expiring in 1954): Ray E. Hunt, Hiram, Ohio; W. J. Jarman, Champaign, Ill.; R. B. Montgomery, Lexington, Ky.; Doyle Mullen, W. Lafayette, Ind.; G. Edwin Osborn, Enid, Okla.; John Paul Pack and Donald M. Salmon, Seattle, Wash.; James H. Welsh, Paris, Ill.

Terms expiring in 1955: Hampton Adams, St. Louis, Mo.; Paul E. Becker, Norwalk, Iowa; T. Hassell Bowen, Harrodsburg, Ky.; George Walker Buckner, Jr., Indianapolis; Warren Grafton, Kansas City, Mo.; Perry E. Gresham, Detroit; Joseph B. Hunter, Lynchburg, Va.; Irvin E. Lunger, Chicago; Elsie Sweeney, Columbus, Ind.

Dr. Roger T. Nooe, Nashville, Tenn., was made an Honorary Life Commissioner.

President: Hampton Adams; *Vice-Presidents:* R. B. Montgomery and Irvin E. Lunger; *Treasurer:* H. L. Smith; *Executive Secretary:* George Walker Buckner, Jr.

Board of Higher Education

Members of the Board (terms expiring in 1954): Robert W. Burns, Atlanta, Ga.; John L. Davis, Hiram, Ohio; Richard Dickinson, Eureka, Ill.; A. Dale Fiers, Indianapolis; Maurice W. Fogle, Dayton, Ohio; Lewis H. McAdow, Indianapolis; W. M. Norment, Hagerstown, Md.; Dwight E. Stevenson, Lex-

ington, Ky.; John E. McCaw, Des Moines, Iowa; Irwin Miller, Columbus, Ind.

Members (terms expiring in 1955): Raymond F. McLain, New York City; Forrest Murphy, Oxford, Miss.; Roy G. Ross, New York City; Parker Rossman, Maude Lucas Rumpler, Indianapolis; H. N. Sherwood, Louisville, Ky.; W. A. Shullenberger, Indianapolis; Roy C. Snodgrass, Fort Worth, Tex.; Frank N. Tinder, Richmond, Ky.

Unified Promotion

Members and Associate Members were nominated and referred to Unified Promotion for election at the annual meeting in March, 1953:

Members for a three-year term: Elmer Henson, Texas; Mrs. Elmer Kizer, Ohio; Homer Williamson, Indiana.

Associate Members for a one-year term. Ministers: Norman G. Crawford, New York; L. L. Dickerson, Ohio; Barton A. Johnson, Kentucky; John W. Love, Pennsylvania; D. K. McColl, Kansas; Logan Martin, West Virginia; John Paul Pack, Washington; Kenneth Seeley, Michigan; Ray E. Snodgrass, Oklahoma; James H. Welsh, Illinois.

Laymen: Elmer Anthony, Georgia; T. G. Braden, Illinois; Russell Koppin, Michigan; James E. Lowry, Jr., Indiana; R. E. McWilliams, Indiana; W. B. Pearce, Louisiana; Roy Royalty, Kentucky; Glenn E. Seitz, Montana; Joseph Smith, Ohio; Fred Stanley, Kansas.

Laywomen: Mrs. Oliver Adams, Arkansas; Mrs. D. John Brodmann, Georgia; Mrs. R. Bates Brown, Tennessee; Mrs. C. F. Close, Illinois; Mrs. Owen Crist, Iowa; Miss Goldie Crossfield, Alabama; Mrs. Olive Hoke, Indiana; Mrs. Thomas B. Peake, Sr., Oklahoma; Mrs. E. R. Tweddale, Michigan; Mrs. Arthur C. Thomas, Ohio.

Ministers' Wives Fellowship

President: Mrs. Orval Peterson, Yakima, Wash.; *Vice-President:* Mrs. William Vivrett, Pittsburgh, Pa.; *Secretary:* Mrs. Edmund C. Miller, St. Louis, Mo.; *Treasurer:* Mrs. Earl N. Griggs, Pasadena, Calif.

Disciples Rural Fellowship

President: Clyde Leeds, Estherville, Iowa; *Vice-President:* Ralph Thomas, Flemingsburg, Ky.; *Secretary:* Dale W. Medearis, Indianapolis; *Treasurer:* George Wilson, St. Joseph, Ill.

Executive Committee: F. E. Rector, Indianapolis; Frank E. Reeder, Alliance, Ohio; Howard Prather, Missouri; Fred Sawyer, Bloomfield, Iowa.

National Evangelistic Association

President: Joseph A. Garshaw, Huntington, W. Va.; *Vice-President:* Wm. Martin Smith, Indianapolis; *Corresponding Secretary:* Arlene Dux Rothenburger, Indianapolis; *Treasurer:* Herbert J. Wilson, Danville, Ind.

Directors (terms expiring in 1954): Carl Covey, Oklahoma City; Wm. Martin Smith, Indianapolis; Russell Martin, Miami, Okla.; Mark Rutherford and Wm. F. Rothenburger, Indianapolis.

Directors (terms expiring in 1955): T. K. Smith, Columbus, Ind.; Spencer Austin, Indianapolis; Newell Hall, Kansas City, Mo.; Carroll C. Roberts, Eugene, Oregon; Virgil W. Wallace, Berwick, Pa.; E. J. Groome, Memphis, Tenn.

The United Christian Missionary Society Board of Managers

Mrs. Barton A. Johnson, Covington, Kentucky, was elected Chairman of the Board of Managers for the next year; C. C. Roberts of Eugene, Oregon, was made Vice-Chairman.

Members of the Board of Managers (terms expiring in 1955):

ARKANSAS—J. Robert Moffett, Fayetteville.

CALIFORNIA—Mrs. H. D. Bartlett, Fresno; Mrs. John T. Fitzgerald, San Francisco; Mrs. Anderson B. Barnes, Los Angeles.

COLORADO—Mrs. Jessie Ishmael and Dr. Rex Murphy, Denver.

GEORGIA—Mrs. D. John Brodmann, Atlanta.

IDAHO—Richard DeVilliers, Twin Falls.

ILLINOIS—Mrs. W. F. Gammill, Gays; James K. Hempstead, Centralia.

INDIANA—P. H. Ziegler, Indianapolis; Mrs. L. F. Hays, Greencastle; Lewis H. McAdow, Indianapolis.

IOWA—Mrs. Ivan Barnes, Mason City; Mrs. C. S. Linkletter, Atlantic; Fred Sawyer, Bloomfield.

KANSAS—Ronald Huff, Hutchinson; D. Wright Lunsford, Wichita; Jack A. Oliver, Coffeyville.

KENTUCKY—Mrs. B. A. Johnson, Covington; Paul S. Stauffer, Frankfort; Mrs. Roscoe James, Madisonville.

MARYLAND—D. C. —Mrs. O. B. Atwood, Washington; Mrs. W. W. Swett, Tacoma Park.

MINNESOTA—Mrs. W. K. Evans, Austin.

MISSOURI—Bessie E. Chandler, St. Louis; W. R. Simpson, Poplar Bluff; H. L. Dannen, St. Joseph.

NEBRASKA—Mrs. P. O. Marvel.

NEW YORK—Mrs. Robert S. Tangeman, N.Y.C.

OHIO—Paul Runk, Lima; Hunter Beckelhymer, Kenton.

OKLAHOMA—John Rogers, Tulsa.

PENNSYLVANIA — Mrs. Marie Johnson, Mansfield.

TENNESSEE—Mrs. T. G. Harrison, Nashville; David Kidwell, Union City.

NEW MEXICO—Charley Johnson, Roswell, N.M.

TEXAS—D. W. McElroy, El Paso.

WASHINGTON—Mrs. C. E. Nyhus, Spokane.

WEST VIRGINIA—Hubert L. Barnett, Wheeling.

Board of Trustees—United Society

Mrs. W. F. Gammill, Gays, Illinois, and Fred Sawyer, Bloomfield, Iowa, were elected to the Board of Trustees to fill vacancies made by resignations of Mrs. I. L. Lehman and Edmund C. Miller. The other members elected to the Board of Trustees are the same as in 1951-52.

United Society's Chairman of Board of Managers

Mrs. Barton A. Johnson of Covington, Kentucky, was elected chairman of the Board of Managers, The United Christian Missionary Society, on May 20. She will serve one year and will officiate at the Society's annual meeting in July, 1953.

Fellowship Abounds at International Convention

Disciples and Baptists mingled together in Christian fellowship throughout the International Convention in Chicago in May. Here at a dinner for laymen are seen Disciple Harry Peters of Dunkirk, N.Y. (left) and Baptist George D. Butler, Hammond, Ind.

—Photo by D. Dawson

Historical Society Now Located in Nashville, Tenn.

The Disciples of Christ Historical Society moved from Canton, Mo., to the Joint University Library, Nashville, Tenn., April 1. Since organization in 1941, the Society had been housed and the curator's services provided by Culver-Stockton College, whose valuable contribution to Disciple research and scholarship is without brotherhood precedent. Photos show (below) Claude E. Spencer, curator, packing; (upper left) Joint University Library, Nashville, which houses Society's headquarters and archives; (lower left) Nashville leaders in fund raising for the Society. Left to right: A. Garnett Day, C. Howard McCloy, Charles S. Whitaker, T. Burton Hoffman, Miss Eva Jean Wrather, A. J. Smith, Forrest F. Reed, Robert T. Turner (Baptist), John B. Cobb, and Mrs. E. M. Duncan, Jr.

—Nashville Tennessean Photo by Bill Preston

—Capt. John O. Spencer Photo

Missionaries and Fellowship

(*Continued from page* 27)

G. Curtis Jones, Nashville, Tennessee, had this to say of the missionaries:

"Again it is our privilege in this International Convention to recognize and honor our missionaries. These ambassadors of Christ who have taken not only the gospel but their own lives as living epistles to be known and read of men, have kept our churches aware of the Great Commission. Yea, they have enabled us to obey it.

"Some with us tonight have filled life's span and are living in communities where their very presence enriches the churches fortunate enough to have them in daily fellowship.

"Others are home for that blessed period, the furlough, where they may renew their friendships with loved ones, or perchance receive further training. Best of all, we welcome them as they tell us the stories of their work.

"Then, we recognize and wish Godspeed to those who have been newly recruited and commissioned. Their very eagerness to become servants of the Master and his church in far lands keeps aglow our own fires of evangelism.

"To all of these, missionaries of yesterday, today, and tomorrow, we pledge our love and prayers and stewardship."

Convention Story

(*Continued from page* 25)

the approval of a resolution favoring federal aid to elementary and secondary education in the case of public, tax-supported schools only. The resolution carried by a clear majority on a standing vote, but with more opposition than that given to any other action.

The convention again urged a Midwestern location for the headquarters of the National Council of Churches and approved the Revised Standard Version of the Bible.

H. T. Wood of Memphis, Tennessee, was elected president of the next convention; John Paul Pack of Seattle, Washington, first vice-president; Mrs. Charles F. Bailey, Ballinger, Texas, second vice-president; W. B. Pearce, Shreveport, Louisiana, third vice-president; Ross J. Griffeth, Eugene, Oregon, parliamentarian. Gaines M. Cook was re-elected for another six-year term as executive secretary.

The 1953 convention is scheduled for Portland, Oregon, July 4-9. The 1954 convention is to be held in Tampa, Florida, in October, providing satisfactory arrangements can be made.

What Should We Do About Colombia?

IN recent weeks many American Protestants have been reading and hearing about the persecution of their fellow believers in the Republic of Colombia. [See editorials on page 5 of WORLD CALL, May, 1952 and this issue.]

These stories are not fables. They are not adventure yarns. They are not lies concocted by half-cracked fanatics. And they are not to be dismissed with a casual, "Well, isn't that too bad."

This disturbing information comes to you from the signed sworn statements of victims and eye-witnesses. It has been collected painstakingly by the Evangelical Confederation of Colombia (CEDEC), an organization which represents seventeen Protestant groups in Colombia, including the Presbyterian U.S.A.—affiliated Colombian Presbyterian Church.

Since December 1951, CEDEC investigators have collected more than 450 statements on individual acts of religious persecution. These incidents have included: (1) violence against persons; (2) violence against church property; (3) violence against personal Protestant property; (4) closing and hindering of schools; (5) refusals and delays in granting civil marriages; (6) denial of medical treatment; (7) denial of public burial; (8) confiscation of Bibles and other material; (9) threats and intimidation; and (10) prohibition and hindering of Protestant services. More than fifty of these cases have been released to the outside world by the CEDEC since the end of February.

But what is more important is that the 450 cases so far investigated and proved beyond reasonable question of doubt represent but a fraction of the incidents which have taken place since the end of 1949. Travel is hard and expensive. Many sections of the country—the Llanos (eastern plains) and parts of the states of Antioquia and Tolima—have been closed off because of political trouble. Many witnesses and victims have become refugees or have died. Many Colombian Protestants don't recognize persecution unless it is accompanied by physical violence. And there is the growing threat of reprisal. In addition, the CEDEC has been able to allot only $2,700 for the investigations so far. Several of the investigators have paid money out of their own small salaries in order to get needed work done.

BUT there is another part to this grim episode, a part which is an added insult to every Protestant on the face of this earth. This involves what is being said about Protestants. When priests, pamphleteers, and papers in Colombia declare that Protestants are Communists, are immoral, that we spread disunity, that we hate Catholics, that we buy members, they are usually making general statements. They mean not only the Protestants in Colombia —they mean you and they mean me.

Every one of these statements is a direct or implied attack on the majority of U.S. citizens—the Protestant church members and the millions who consider themselves Protestant. For example, take Tract No. 17 of the Roman Catholic clergy of the City of Ibague, published in January. It is the seventeenth in a series on "The Protestant Religion, A Moral Danger." It says, "The Evangelicals complain because the Catholic church burns Protestant Bibles. And she will continue to burn them while they are plagues with errors. . . . All present-day Protestants defend successive polygamy and polyandry. There does not exist a single Protestant sect which condemns the killing of the incurably sick and insane. . . . All of their theologians, bishops, presidents of synods, and other authorities cry with all their might for the killing of children with weak intelligence or grave physical defects."

Or take part of a leaflet printed by a Catholic women's group in the city of Barranquilla, entitled "Protestantism is false: Protestantism is a fountain of corruption." This crude document states: "It appears that the Protestants, trying to spread their doctrine, have put into practice the erroneous maxim: the end justifies the means." It then proceeds to "prove" that Protestants have no moral principles because Martin Luther married and Henry VIII of England divorced Catherine of Aragon, "Knowing that religion is the bond of mutual contact between God and his creatures," it says, "is it possible that that religion, in which corruption and vice are set up as law, and crime is exalted, can be true. . . ?"

ON March 20, Father Alvaro Sanchez, secretary of the National Committee for the defense of the Faith and professor in a Bobota Catholic university, said in El Siglo, semi official government newspaper, "To safeguard from the Protestant offensive the treasury of divine revelation and to do that with virility and daring is not to give America a sad example of intolerance, but rather a saving example of spirituality. . . . Tolerance of falsehood and error, with its adulteration of the only saving teaching—the gospel—is not the ability to live together, but complicity, not the key to peace, but the seed of misfortune. . . . Protestantism is rationalism. Therefore, we are defending ourselves against the Protestant invasion."

If we Protestants are using these lustful, immoral and sinful means of teaching the gospel of Jesus Christ, we should immediately close up our churches, not only in Colombia but in the U. S. as well. If we believe that this anti-Protestant campaign in Colombia is "A saving example of spirituality," we should immediately write and commend the Colombian government and the Colombian hierarchy.

But if we have any reason to believe that this campaign is an attack upon us and one of the grossest acts of intolerance and injustice ever perpetrated upon Protestants, we should register our feelings at once with telegrams, letters, and calls upon people who can make good use of the information they receive.

This includes the President of the United States, who is well aware of a similar situation in Spain; the Senate Foreign Relations Committee; individual senators and representatives from our own home states; the Secretary of State; the Assistant Secretary for Latin American Affairs, Mr. Edward Miller; the Colombian Ambassador to the U. S. (with copies to the State Department).

THE Colombian hierarchy can stop this business with a single pastoral letter. It will take time because of the tremendous hatred built up and nourished since 1949. But it can be stopped. The Colombian government can help stop it with a proclamation defining the proper rights of Protestants under the 1936 Constitution, the UN Charter, and the UN Declaration of Human Rights. Pope Pius XII can help stop it with the proper kind of statement delivered to the Colombian hierarchy. The U. S. Government can help stop it through the machinery of diplomacy if the American people demand it.

At a time when we are so concerned with human rights—with William Oatis in Czechoslovakia, with war prisoners who refuse to be repatriated in Korea, with the Malan government in South Africa, with people of every religion under communism —the least we can do is to recognize what's going on right under our noses.

EDITORIAL NOTE: *This editorial by Henry L. McCorkle appeared in the Presbyterian Life, June 7, 1952, issue, and is used with the permission of that publication.*

Conferences Are Held in Buenos Aires

COLEGIO Ward's thirty acres of shady campus, commodious dormitories, ample dining hall and gymnasiums were the scene of four summer conferences in January and February.

Under the auspices of the Christian Education Committee of the Confederation of Evangelical Churches, Buenos Aires, Argentina, the executive secretary, Paul Andress, effectively planned and carried out these conferences which brought together over 250 young people and adults from eight religious groups—Methodist, Disciple, Baptist, Brethren, United and Danish Lutheran, Armenian Congregational, Nazarene.

The Disciples furnished five leaders and 31 conferees. Feliciano Sarli directed the Intermediate Conference, and Paul Andress, the Adult-Family Conference.

All our Argentine churches were represented, three conferees coming from Resistencia. A young man from the Colegiales Church who volunteered for the ministry attended the Young People's Conference, thanks to a scholarship gift from a CYF group in U.S.A. A young man from the Belgrano Church was similarly helped.

—SAMUEL S. MCWILLIAMS.

Butler University
Indianapolis, Indiana

IN connection with the Commencement in June, special awards were presented at a dinner to nine living graduates of fifty years ago.

Several hundred of the alumni of the university's College of Business Administration attended the first alumni refresher day in April. This inaugurated a series of refresher day meetings planned to acquaint former students with the general economic situation and prospects of the country. The principal speaker was Henry L. Porter, manager of sales promotion and sales training for the Standard Oil Company of Indiana.

Transylvania College
Lexington, Kentucky

Dr. Perry E. Gresham, pastor of Central-Woodward Christian Church, Detroit, was the speaker at Commencement in June when the school closed its one hundred and seventy-first year.

Among those receiving honorary degrees were Mrs. James D. Wyker, president of the Department of United Church Women, National Council of Churches, and acting president of the 1952 International Convention of Disciples of Christ.

The College of the Bible
Lexington, Kentucky

Ben C. Hobgood was ordained to the Christian ministry in April. H. C. Hobgood, father of the candidate and veteran missionary to the Belgian Congo, made the charge. Ben Hobgood has been assigned to the Congo as an evangelist-missionary and plans to sail in 1954. He is married to the former Miss Betsy Bowen, daughter of Dr. and Mrs. Kenneth Bowen, Chicago.

Culver-Stockton College
Canton, Missouri

Seventy-nine baccalaureate degrees were awarded at the ninety-sixth annual Commencement in June. The Commencement address was given by Dr. H. L. Smith, president of the Board of Higher Education, and a former member of the faculty of Culver-Stockton. Thomas W. Toler, pastor of the Wyatt Park Christian Church, St. Joseph, Mo., gave the Baccalaureate sermon.

The degree of Doctor of Divinity was conferred upon Dr. Smith, Mr. Toler, Kenneth A. Kuntz, pastor of the First Christian Church, Hannibal, Mo., and Edmund C. Miller, pastor of the Hamilton Avenue Christian Church, St. Louis.

William Woods College
Fulton, Missouri

Ronald Reagan, celebrated screen star of Hollywood, Calif., and a graduate of Eureka College, delivered the Commencement address at William Woods College on June 2. Mr. Reagan is regarded as first citizen of Hollywood for his deep interest and participation in government problems and civic affairs, and is currently filling his third term as president of the Screen Actors' Guild.

President Long Receives Award

Last year, for the first time in history, a handful of Negroes voted in the state of Mississippi. To educate for future citizenship, this year the Negro schools of the state had a mock election day. The children were required to register, they paid a poll tax (one cent), and they went to the polls and voted as they might do in some future elections.

The 300,000 Negro school children voted on the white person of the state who had made the greatest contribution to education and human rights in Mississippi. The results were announced when nearly 5,000 Negro teachers were in annual convention. Dr. John Long, president of Southern Christian Institute, Edwards, was presented a bound leather folder engraved with "This Award of Merit is given to Dr. John Long in recognition of his long years in the field of Negro education and human relations." Dr. Long has served Southern Christian Institute for twenty-seven years.

Pictured above is A. L. Johnson, chairman of the Committee on Award, making the presentation to Dr. Long.

Drury School of Religion
Springfield, Missouri

Drury College alumni have contributed most of the $65,000 which has been spent in extensive repair of Stone Chapel. The Disciples in the Ozark region of Missouri have maintained responsibility for the Department of Religion and Religious Life at Drury since 1909. At the close of this year seventeen Disciple ministerial students were serving sixteen churches within a 150-mile radius of the college.

The School of Religion enrolled two hundred and ten of the 618 students in the college.

Chapman College
Los Angeles, California

President George N. Reeves observed in May his tenth anniversary as president of Chapman College. During the past ten years the college, which was then heavily in debt and about to close, has cleared the debt, and over four hundred students have been graduated. The class this year had fifty-four students in its membership.

The first Annual Church Vocations Conference was held on the campus in May with a total attendance of ninety-three, including the faculty and on-campus students. Fifty-seven off-campus students from twenty churches in the area were present.

Bethany College
Bethany, West Virginia

The fifth annual Bethany College Career Conference was held on the campus, May 1 and 2. More than thirty leaders representing approximately twenty-five vocational fields gave information and advice concerning their respective vocations.

The keynote speaker was Paul W. Boynton, Employment Supervisor, Socony Vacuum Oil Company, New York City. Mr. Boynton has interviewed thousands of college students and is the author of a number of books on vocational affairs.

The conference was planned and executed entirely by students of the college under the direction of Miss Louise N. Fletcher, Vocational Guidance Director.

Gerald A. Guild has been appointed Director of Admissions for the college. He is a graduate of Boston University and served on the staff of Ohio Northern University for two years.

Texas Christian University
Fort Worth, Texas

Dr. J. M. Godard, executive secretary of the commission on colleges and universities of the Southern Association of Colleges and Secondary Schools, delivered the Commencement address.

Dr. Dale Fiers, president of The United Christian Missionary Society, received an honorary LL.D degree at the Commencement. Dr. Fiers is a Bethany College graduate, attended Yale Divinity School and Union Theological Seminary, and in 1948 received the honorary D.D. degree from Bethany College.

Patrick Henry, Jr., minister of the Northway Christian Church, Dallas, received the honorary D.D. degree. He is a graduate of T.C.U. and the Yale Divinity School.

A gift of $50,000 has been made by Mr. and Mrs. Andrew A. Bradford, Midland, Texas, as their initial contribution toward the new religion buildings on the East Campus. Mr. Bradford is a member of the board of trustees. Other friends of the University have also contributed toward the building program. The work on three buildings is already under way.

Religion Emphasis Week was held on the campus in April, using the theme "The Role of Education in an Educated Person's Life." Dr. Myron T. Hopper, dean-elect of The College of the Bible, Lexington, Ky., was the visiting speaker.

Butler School of Religion
Indianapolis, Indiana

The School of Religion of Butler University presented Dr. Raymond W. Albright, professor of church history, Evangelical School of Theology, Reading, Pa., in a second of a series on "Studying Major Church Mergers." This series dealt with the merger of the Evangelical Church and the Church of the United Brethren in Christ. Dr. Albright is a member of the General Conference, Evangelical-United Brethren Church, and participated in the various discussions leading to the merger. He is the author of several books, among them *History of the Evangelical Church.*

The School of Religion was host to the spring meeting of the Ohio Region Interseminary Movement. The theme of the conference was "The Christian Church." Leaders included Dr. G. J. Slosser, Webster Theological Seminary, Dr. William Robinson of the Butler School of Religion, Bishop R. A. Kirchhofer of the Episcopal Diocese of Indianapolis, and Dr. Gerald L. Clapsaddle, associate minister of the North Methodist Church of Indianapolis. Eleven seminaries cooperated in the program.

Dr. Samuel C. Kincheloe, professor of Sociology in Religion, Federated Theological Faculty, University of Chicago, was guest speaker in the Urban Church Institute held June 10-17. He taught courses in "The Church and the City" and "Research and Survey in the City."

Other courses presented in the institute included "A Program for the Urban Church," by Dr. Beauford A. Norris, School of Religion faculty, and "Church Strategy for the City," by Lyle V. Newman, national director of urban church, The United Christian Missionary Society.

Taft Keynote Speaker at Hiram's 1952 Mock Convention

Greeting Senator Taft upon his arrival at Hiram College, Hiram, Ohio, is Robert Marshall, pre-medical student from Monrovia, Liberia. Other students from left to right are Maurice Klein, Ravenna, Ohio, one of Hiram's outstanding debators; Wilfred Friedman, Brooklyn, N.Y., campaign manager for the Taft forces at Hiram; and Jacqueline Case, Ravenna, who is preparing for a career in elementary teaching. Senator Taft began his day on the campus, May 1, with a breakfast at the Hiram owned Bonney Castle Inn. Here he had opportunity to meet personally the group leading the Taft forces at the college. Eisenhower won by three votes on the third ballot.

Hiram College
Hiram, Ohio

Willis R. Jones, admissions counselor for Transylvania College for the past four and one half years, became director of church relations for Hiram College in April. This is a new post at the college.

Dr. Mark C. Schinnerer, superintendent of schools, Cleveland, was the Commencement speaker.

Mrs. James D. Wyker, vice-president and acting president of the Chicago International Convention, and president of the Department of United Church Women, National Council of Churches, gave the Baccalaureate sermon on June 8.

Two of Mrs. Wyker's children have attended Hiram. Virginia, now Mrs. Eugene Royer, will complete her work for the degree in the summer session. She is now teaching school in Berea, Ohio. Gerald also attended Hiram.

Appointment of Dr. Edgar C. Cumings of Arlington, Va., as dean of Hiram College, has been announced by President Paul H. Fall. Dr. Cumings will join the staff in August. He was president of Canterbury College, Danville, Ind.; later dean at DePauw University; and subsequently acting president of Coe College, Cedar Rapids, Iowa. He received his Ph.D. degree from the University of Chicago, and was an exchange fellow at the University of Leipzig in 1932-33.

Lynchburg College
Lynchburg, Virginia

Virgil A. Sly, chairman of the division of foreign missions of The United Christian Missionary Society, was the Baccalaureate speaker June 1. Frank A. Rose, president of Transylvania College, delivered the Commencement address June 2.

Miss Geraldine Burdette and Miss June Berry, chosen by the faculty for academic achievement, leadership and character, gave the salutatory and valedictory speeches.

Out of the 135 seniors taking part in the Commencement exercises, 34 are planning to go into church-related vocations.

William L. King, of Lynchburg and senior of the College, has been awarded a Danforth Foundation scholarship for graduate study next year. It is renewable for further work toward the Ph.D. degree. Mr. King, a philosophy major, is one of the 56 members of the first class of Danforth fellows and is one of three from Virginia.

Established this year by William H. Danforth, Saint Louis industrialist and philanthropist, the Foundation assists worthy students to prepare for college teaching, with special emphasis upon application of Christian principles to college education.

Lynchburg Students Bring Iee Lee Yoon from California

Members of religious groups at Lynchburg College raised funds to bring a S. Korean university student from San Francisco where he recently arrived. Since 1950, when his education in Seoul was interrupted, he has dreamed of attending Lynchburg.

Kolymbian House is located on Rhodes, the largest of the Greek islands in the Aegean Sea and lies off the southwest corner of Turkey. It is about 250 airline miles southeast of Athens. The House is a half mile from the sea, has its own chapel and land for the old people to farm. —WCC Photo

Their Highway of Distress Is Ended

EIGHTEEN tired but happy old men and women disembarked from the Greek steamer S.S. *Aegeon* as it docked at the beautiful Aegean island of Rhodes on Palm Sunday, 1952.

With broad smiles and many a tear of happiness, the old folks boarded a bus and rode fifteen final triumphant miles along the sparkling blue sea until they arrived at Kolymbian House, a large rural center which will become "home" for them and for 82 other ethnic Greek refugees from the Balkans.

The joyous road's end of their long highway of distress had been prepared before them by the Christians in Greece and other countries, releasing them from the squalid hopelessness of refugee camps and from the heavy burden of feeling useless and unwanted by society.

All beyond 65 years of age (in fact, most in their seventies), the 18 aged Greeks were met at the pier by the Bishop of Rhodes and M. Christopher King, representative in Athens of the World Council of Churches' Service to Refugees.

Refugees Come "Home"

Now happily looking forward to spending the remaining days of their lives in a modern home prepared especially for them, the 100 aged refugees—all of Greek ancestry and predominantly members of the Orthodox Church—formerly had been well-settled members of Greek communities in Rumania and other Balkan lands, even holding citizenship in the latter countries.

Following World War II, the old folks were driven from their homes as "unwanted foreigners," and they sought sanctuary in the land of their parents. Greece welcomed them along with 12,000 other ethnic Greek expellees. Yet, harrassed by the aftermath of German occupation and a devastating civil war, the country could offer them only the barest minimum of refugee camp existence.

A year ago, representatives in Greece of the World Council of Churches and the International Refugee Organization, concerned with the number of refugees found in camps who were either "too-old to emigrate" or too feeble to work, decided that the only solution would be to find an old people's home to care for these unwanted, uprooted unfortunates.

Investigation revealed that Greece had only a few such homes, already overcrowded with local old folks. Further exploration, however, located the "ideal" situation on the island of Rhodes. A stone and concrete building formerly used by Italian occupation forces, complete with central quadrangle and a fine chapel building—almost a college campus atmosphere—seemed to offer the greatest possible in contrasts to the privation-filled existence in refugee camps.

Kolymbian House, as it is now known, was made available for this purpose by the Greek Government, and a generous $40,000 grant from the I. R. O. enabled rehabilitation of the structure, which now boasts nearly all facilities on one floor (few steps to climb), plus a fine recreation room and plenty of nearby land for puttering old gardeners who wish to grow their own vegetables and flowers or keep a few chickens.

Cooperative Planning

Planning and organization of the project was carried out by the Refugee Service Committee in Athens, a group comprising interested Greeks and foreign workers in Greece concerned with refugee problems. The two vice-chairmen are Prof. H. S. Alivisatos of the University of Athens' theological faculty and M. Christopher King of the WCC's Service to Refugees. In addition, the Bishop of Rhodes has taken a leading role in developing the project, and now is chairman of the Home's Board of Governors.

A royal decree from King Paul was necessary under Greek law to establish the home. Until that time, the building could not be "offcially" opened. Meanwhile, the Greek Ministry of Welfare authorized up to sixty of the one hundred aged refugees to sail for Rhodes. Many of the old folks are still quite active and are impatient to begin making furniture and shelves in the carpenters' shop, or sewing curtains to help in the final outfitting of their home.

The Greek Government will provide staff salaries, plus money for basic feeding of the elderly inmates, amounting to 33c per person daily. In addition, the World Council of Churches will supplement the feeding and provide clothing from goods contributed by American Churches through Church World Service and gifts from Christians in other countries. This service is administered by Robert Tobias, Disciples of Christ representative with the World Council of Churches, Geneva, Switzerland.

A shipment of blankets and soap for use in the home has already arrived, the gift of the Evangelical and Reformed Church in the U.S.A. Other aid will be needed in order to start in motion activities like seeds for vegetable and flower gardens, stock and wire netting for farm plots, curtain materials for the sewing room, plus other "incidentals" which will help make Kolymbian House "more like home."

First arrivals at Kolymbian House included a blind man who had to be led ashore. —WCC Photo

Women and WORLD HIGHWAYS

"An Adventure of the Human Spirit"

A Book Review by Genevieve Brown

PROBABLY few who read this page will ever have heard of Florence Allshorn. Nor will the fact that she was an English missionary to Uganda be sufficient to challenge interest in her story, even in this year when attention is particularly focused on African missions. Neither will her years as an effective, if somewhat unconventional, principal of a missionary training college. Or her later founding, on faith and a shoestring, of the community of St. Julian's, haven for missionaries on furlough. Significant though her accomplishments were, the compelling thing about Florence Allshorn was the unique quality of life which she brought to them. It is what she was, rather than what she did, that makes the biography called simply *Florence Allshorn,* by J. H. Oldham,[1] a story that stirs the soul.

Florence Allshorn

Dr. Oldham, former secretary of the International Missionary Council, confesses in his preface that the story "may upset a good many preconceived notions of what a missionary is like." "The love of Christ," he says, "was the ruling passion of her life, but the expression of it was in no way conventional." Even those who do not call themselves Christians, he believes, "will recognize in her life an adventure of the human spirit that is directly related to major decisions which today confront mankind as a whole, and which are the common concern of all who care about its future."

From Inauspicious Beginnings

Florence Allshorn's beginnings were inauspicious. Left an orphan at the age of three, she was reared in the home of the family governess. There life was drab and colorless, with good physical care but no manifestations of love. Florence's independent spirit, however, and an innate love of beauty and adventure prevented her from succumbing to her environment.

She studied music and art and took a four years' course in domestic science. Friendships in the church released her pent-up affection and she became a successful leader of girls. Something of her depth of insight in these early days is shown in letters to friends: "There isn't such a thing as defeat. There are only the great simple victories of life—to love strongly, to seek strongly, and to be strongly happy, and perhaps that's the most difficult of them all." "Reason is such a stolid thing to guide by. . . . Reason tells you to do such dreadfully sensible things, and intuition is the glamour of God's life in you that makes you do the high, foolish things and puts the lilt of God's singing into your heart. . . . "

In 1918, Florence became a full-time member of the staff of the Cathedral at Sheffield, and early in 1920 decided to offer herself for missionary service abroad. Later that year she sailed for Uganda, assigned to a station whose climate was notably unhealthy and depressing, and where was located a senior woman missionary with whom a succession of seven young missionaries in as many years had found it impossible to live.

An Adventure in Loving

The four years on the station of Iganga were full of unbelievable difficulties. There were times when she was almost in despair. She determined, however, to stay on, and to love, and let Christ save the situation through her. For a whole year she read the thirteenth chapter of First Corinthians every day. Life became an adventure in learning to love. "I stopped bothering about myself," she wrote. "The only thing that mattered was what happened to God and the other person." Gradually the whole situation changed. The two became good friends.

Through love Florence won the African girls with whom she worked. She considered all experiences, good and bad, as opportunities for growth, and the spiritual resources which she developed during her term in Iganga served her well in her later work in the training of other missionaries. When she talked to them of love she knew what it meant and what it costs. "To love a human being means to accept him, to love him as he is," she once said. "If you wait to love him till he has got rid of his faults, till he is different, you are only loving an idea. . . . I can only love a person by allowing myself to be disturbed by him as he is. I must accept the pain of seeing him with hopefulness and expectancy that he can be different. . . . Christ's love is exactly like that."

New Approach to Missionary Training

Florence returned to England broken in health and spent some time recuperating in Switzerland and in a rest home in England. In 1928 she was called by the Church Missionary Society to fill a temporary vacancy as warden of St. Andrew's Hostel, a training college for women missionaries. Though she lacked the academic qualifications for the position, her experience had taught her some things which missionaries needed to learn. "She knew," says Dr. Oldham, "that women were going out to the mission field with high ideals but with too little understanding how to relate these to ordinary living. She had seen women break down under the stress of isolation or . . . growing hard and bitter and becoming reconciled to a situation in which enmity between missionaries was a denial of all that they preached. If God was calling her to pass on what she had learned in the hard school of experience, it was her duty to obey."

During the years at St. Andrew's and later as principal of the combined St. Andrew's and Kennaway Hall, Florence Allshorn left the impress of her outlook on life and her depth of spiritual understanding upon the lives of many missionaries. Believing in the importance of culture and art to the spiritual life, she surrounded the students with beauty and opportunities to enjoy the best in literature, art and music. Though she did not undervalue academic studies, she felt that the essential thing in the missionary task was that the Christian witness should be *real.* That witness involved both the student's life with God and her ability to live with her fellow students, and the two were essentially one. They became the chief emphasis of her training.

A Dream Fulfilled

As she saw missionaries come and go, the conviction grew that the preliminary training, the first term of service, and a period of service during the first furlough should be seen as a single whole. There was much that could only be learned after experience on the field. The dream of a center where missionaries on furlough might go for rest and fellowship and evaluation of their work took shape. The story of how this dream was fulfilled in the St. Julian's community is told by Miss Allshorn herself in a manuscript which she had prepared before her death in 1950. Her manuscript forms the second section of this unusual biography.

Partly through his own appreciative interpretation of Miss Allshorn's life and character, and partly through the generous use of excerpts from her own writings, Dr. Oldham has presented a vivid picture of an unusual woman. To Florence Allshorn the Christian life was a high adventure in which word and deed were one. Readers will agree that hers was truly "a life that in an understanding degree makes it easier for other people to believe in God."

[1]Published by Harper and Brothers, 1952. Photograph by permission of the publishers.

Let's Read About——

"Home Missions and Human Rights"

These Rights We Hold

IN the long endeavor to make real and effective the idea of human rights, the church has played an important role. And naturally so, states Fred L. Brownlee in *These Rights We Hold.* For the idea is rooted in the Judeo-Christian concept of man. Certain rights are his, God-given.

Against this background, the book reviews the significant contribution of American home missions in the struggle of our people for their inherent rights. The struggle is by no means won. Imperatives for today are clear and specific. *(1952. Paper, $1.25; cloth, $2.00.)*

—GENEVIEVE BROWN

Accent on Liberty

In *Accent on Liberty,* Mabel M. Sheibley has gathered together thirteen fascinating stories by authors who know whereof they speak in the name of human rights. From each story emerges a shining, intrepid champion: a minister, a Dr. Big, a Miss Florence, or from the ranks of the oppressed, a Maximiliano or a Dolores, "whose name really should have been 'Dulce Maria.' "

A vivid supplement to our material on Human Rights! *(1952. Paper, $1.25; cloth, $2.00.)*

—LOUISE BROWNING

How

Teen-agers will enjoy the new reading book *How.* Written in Reader's Digest style, this book brings alive the study theme, Home Missions and Human Rights. The Right to Belong . . . the Right to Health . . . the Right to Education . . . the Right to Work . . . the Right to Worship—*How* has several articles on each of these human rights.

A peek into the center pages takes you to Hoopeston, Illinois, where a town educates its migrant children—and itself. Every CYFer should read *How.* Younger brothers and sisters and adults will enjoy it, too. *(1952. Paper, 50 cents.)*

—RUSSELL F. HARRISON

Human Crisis in the Kingdom Of Coal

This is a book dealing with religion in the coal fields, written by Richard C. Smith, a Presbyterian minister who has wrestled with the problem at first hand. The author has visited coal mining areas in Nova Scotia, Britain and France, as well as in various parts of the United States. An interesting and informative book which misses its maximum value by the failure of the author to grasp the underlying problems of the industry—absentee ownership, the diminishing value of mining properties, "captive" mines, and the wide social distance between management and workers. It is, however, well worth the reading. *(1952. Paper, $1.25; cloth, $2.00.)*

—JAMES A. CRAIN

Hearth in the Snow

This book, by Laura Buchan and Jerry Allen, is one of the most fascinating this reviewer has read. It is the true story of Laura and Bill Buchan who went to Alaska on their honeymoon and stayed to teach and love the Aleuts and Eskimos.

These people soon become the reader's friends and we share Mrs. Buchan's concern lest the white man's ways ruin the innate honesty and happy disposition of a people who believe that "the only hardship is forsaken loneliness," "uncaring is an acid that withers all things," and "selfish men die soonest." *(1952. $3.50.)*

—JESSIE M. TROUT

The World Is My Home

"I want to quit fighting for causes and do some living," said Jaan Kalam, the young Estonian DP in Ewald Mand's story.

"You can't live without fighting," replied Helen Longley, the journalism student with whom he was in love. "There will always be problems. Social discrimination, exploitation. . . . Fighting is a part of our social pattern."

Newspapers played down the fact that the group of DPs had been hoodwinked by a story of high wages and easy work, only to be exploited. The intervention of concerned Christians ready to fight for a cause resulted in invitations to emigrate from the camp into the heart of a great and broad land. *(1952. Paper, $1.25; cloth, $2.00.)*

—MARETA SMOOT

Beauty Behind Barbed Wire

Word pictures and 100 pages of photographs in Allen Eaton's *Beauty Behind Barbed Wire* show Japanese Americans in War Relocation Camps creating beauty. There is an accumulating impression of the artistic heritage, personal gifts, and fine art of living in which these fellow Americans excel.

The final chapter follows the artistic pattern of the whole book. It contains, nevertheless, a telling plea for human rights. *(1952. $6.00.)*

—LOIS ANNA ELY

When Given a Chance

Through captivating stories of events which have taken place in the lives of several teen-agers, Junior High-ers may learn for themselves some of the rights that belong to all people everywhere. The booklet *When Given a Chance,* by Lucille Hein, deals with the rights of men as prescribed in the United Nations Declaration of Human Rights. When used to help teen-agers realize the presence and needs of other people, this booklet will prompt definite action. *(1952. Paper, 35 cents.)*

—MARTHA WHITEHEAD

Mary McLeod Bethune

Intelligent, determined, full of spirit—these inherent qualities of Mary McLeod Bethune were challenged to action early in life by the stinging remark, "Put down that book, *you* can't read!"

Given her first opportunity at an impoverished Negro mission school in Maysville, South Carolina, she pledged her life to provide educational opportunities for the youth of her race. She rose to become a world renowned educator, humanitarian, administrator, adviser to President Roosevelt, and United Nations consultant. Her story is inspiringly told by Catherine Owens Peare. *(1951. $2.75.)*

—MARILYN HOTZ

The Hidden Flower

Pearl Buck again captures readers through her book *The Hidden Flower.* The intriguing story, shockingly true to life, tells what happened when a Japanese girl married an American soldier (Caucasian). The writer paints no false picture when she tells of the problems, strife and struggle that arose with this marriage even though the girl had once lived in the United States. The union of the two brought "the hidden flower." Read the book as you study "Home Missions and Human Rights." *(1952. $3.50.)*

—ALICE RIST

Yakima Boy

Yakima Boy, by Grace W. McGavran, a story for juniors, centers around two Yakima Indian boys who are being reared very differently. Denny goes to public school and lives in the Disciples of Christ mission dormitory where he is learning the Christian way of life. Lester is influenced by his family to become a medicine man. The conflict of the two ways of life and the final outcome make a very interesting and exciting story. *(1952. Paper, $1.25; cloth, $2.00.)*

—CARRIE DEE HANCOCK

The Gray Eyes Family

The Gray Eyes Family, by Edith J. Agnew, is a story that will hold the reader's interest from beginning to end. Mr. and Mrs. Gray Eyes, who lived in Navaholand, had several children. There was Tom who was ten or eleven. There was Mary who was between six and seven. There was Peaches who was two. And there was Ahway, the baby. Mary and the members of her family were faced with many problems that were partly solved by the home missionary. For primary children. *(1952. Paper, $1.25; cloth, $2.00.)*

—FRANCES M. HILL

HOLLIS L. Turley, executive secretary of the Pension Fund, announced recently that in the interest of safety and economy most of the permanent records of the Pension Fund along with individual records are being microfilmed. This makes possible the keeping of one copy of the records away from the office, thus protecting them in case of fire or disaster.

The microfilming process also makes the full record of any account easily available for reading and consumes a minimum of space. It is an accepted process for most banks, insurance and financial institutions. Dr. Turley urges all members of the Pension Plan to keep their permanent records current by providing up-to-date information regarding names and birthdays of children, any change in marital status and any change of beneficiary.

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Roy T. Combs, Indianapolis layman, was recently named dollar-a-year man to assist the national men's work staff of The United Christian Missionary Society for the year 1952-53. A member of Centenary Christian Church, Indianapolis, Mr. Combs is Marion County Auditor and serves as chairman of the Marion County laymen's organization of the Disciples of Christ. He is volunteering his service to the national department of men's work as a speaker and public relations specialist.

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Miss Christine Bruckman and Miss Loisanne Buchanan have recently been named departmental associates in two divisions of the United Society.

Miss Bruckman, departmental associate in the division of foreign missions, has been in the employ of the United Society for about seven years. A former student at Butler University in Indianapolis, she also spent two years as business assistant in the Chicago offices of the International Council of Religious Education (now a department of the National Council of Churches). She began her new work in February.

Miss Loisanne Buchanan, newly appointed departmental associate in the department of social welfare, has been serving in the office of the Disciples Union in Chicago, Ill. She was also assistant administrative secretary in the Chicago office preparing for the annual assembly of the International Convention of Disciples of Christ which met in Chicago, May 19-23.

A former student at George Williams College and Roosevelt College in Chicago and with experience at a neighborhood house in that city, Miss Buchanan also worked as secretarial assistant to Dr. T. T. Swearingen in the department of religious education of the United Society at the time when its offices were located in St. Louis. Miss Buchanan started work in her new position on June 1.

Delegates Discuss Missions

During a break in sessions of the 106th Annual State Convention of Iowa Christian Churches at Marshalltown, Iowa, delegates get together over coffee and iced tea to discuss the missionary aspect of the Long Range Program of Disciples of Christ. Above (left to right) Miss Patricia Sly, Indianapolis, Ind., missionary candidate assigned to Africa; Mrs. Clela McCall Anderson, Spencer, Iowa, prospective grade school teacher in mission schools; Miss Myrtle Furman, retired from missionary service in India; Dr. Virgil Sly, chairman of the division of foreign missions of The United Christian Missionary Society; Miss Anna B. Cowdrey, retired India missionary; and Robert Bond, now preparing for pastoral work in Latin America.

Missionary Register

Departing for the Field:

Miss Lyrel Teagarden, former missionary to China, sailed on May 31 to take up work in Jamaica.

Mr. and Mrs. George Cherryhomes, also former missionaries to China, are flying from Los Angeles to Bangkok, Thailand, on June 27.

Miss Ruth Coates, commissioned on June 18 as a missionary to the Belgian Congo, Africa, sails on June 27 to Brussels, Belgium, for study.

Mr. and Mrs. Howard Holroyd returned to Mexico in June.

Mr. and Mrs. T. J. Liggett will return to Argentina in July.

Miss Ruth Harnar will sail on July 3 from New York to India.

Dr. Daisy Lawrence also will return to India, sailing from New York on July 3.

Miss Buena Stober sails for the Belgian Congo, Africa, on July 29.

The following missionaries were commissioned on June 18 and will sail this summer for study or for work on the field:

Mr. and Mrs. Jack Barron and Mr. and Mrs. Charles Johnson, assigned to the Belgian Congo, Africa, will sail on Aug. 21 to Brussels, Belgium, for study.

Mr. and Mrs. Ralph T. Palmer, Miss Diora Jane Spear and Vern Rossman will sail for Japan on Aug. 26.

Arriving from the Field:

Miss Jessie Law arrived in the United States in May on regular furlough from Mexico.

Dr. and Mrs. Victor C. Rambo arrived in the United States in June on regular furlough from India.

Miss Ruth Leslie will arrive on regular furlough from Mexico in July.

———

Miss Eleanor McKee, since 1947 a teacher on the staff of Southern Christian Institute at Edwards, Miss., has recently been assigned to the position of registrar. She will enter Peabody College in Nashville, Tenn., for a special six-weeks course this summer.

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Clarence M. Brown, until Apr. 1 pastor of the Colonial Place Christian Church, Richmond, Va., has been appointed director of the Christian Rural Overseas Program (CROP) for the state of Virginia. Mr. Brown will direct appeals to be made in Virginia through the churches and farm

(*Continued on page* 47)

For Adult Mission Study

Theme: *Home Missions and Human Rights*

August
What Are Human Rights?

HAVE you heard of the child in a European country aided by UNESCO who was overheard praying: "Dear God, make me to learn before I get any bigger?" That prayer might have come from one of our less privileged children here at home—children growing fast, educational opportunities withheld till they fall behind their normal grade and suffer the embarrassment of misfit.

What are human rights? One of those listed in the Universal Declaration of Human Rights is that to an elementary education. Article 26 reads:

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available, and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

In other words, that little girl and this little boy have the right to a free elementary education, and to as much higher education as their abilities merit. But the little boy says: "My parents are migrants. I just never seem to fit into school. My parents want me with them so I, too, follow the crops. I never catch up with a grade. How can I hope for higher schooling?" And the little girl says: "I am off the highway, back in the hills. Mud roads do not help me to get to school. My parents are indifferent. I miss many days. I fall behind others."

Home missions steps in. Home missions helps with schools. Home missions tries to reach homes, too, but staffs are never adequate sufficiently to keep up contacts with the homes of all the students. Home missions tries to aid migrant children, children who as a class because of language or culture are separated from normal channels for an education. Home missions has served in various ways to secure the rights of people to education, health, housing, and all the other rights listed in the Universal Declaration.

Students in Christian Homes

But to return to the right to education which "shall promote understanding, tolerance, and friendship among all nations. . . . " Look at the bright young faces in the picture on this page. They are five from among the eight German and Austrian students who spent the 1951-52 school year in Disciple homes. In Christian homes as they pursued their education, they grew in understanding, tolerance, and intercultural friendship.

The young people themselves had a great experience. Pastors and sponsors say that they contributed as much as they received. The Nebraska group that sponsored the girl in the picture is hoping to continue the project next year, this time with a German boy of high school age.

The program of bringing young high school students from Germany and Austria is one in which the Disciples of Christ have cooperated through the department of social welfare of The United Christian Missionary Society. Disciple homes cared for eight of the 1,500 students brought over by the State Department last year in a move to help governments think in terms of students rather than soldiers. Well chosen, alert, intelligent, poised young people lived in American homes in son and daughter relationships.

The missionary worship service to accompany this study, *Keep the Vision Clear*—"Where there is no vision, the people perish," appears on another page of this issue of WORLD CALL. Do not overlook in this issue Stephen Vincent Benet's "A Creed for Americans," and Oscar Lee's article on Human Rights. Mr. Lee is on the staff of the Division of Life and Work of the National Council of Churches.

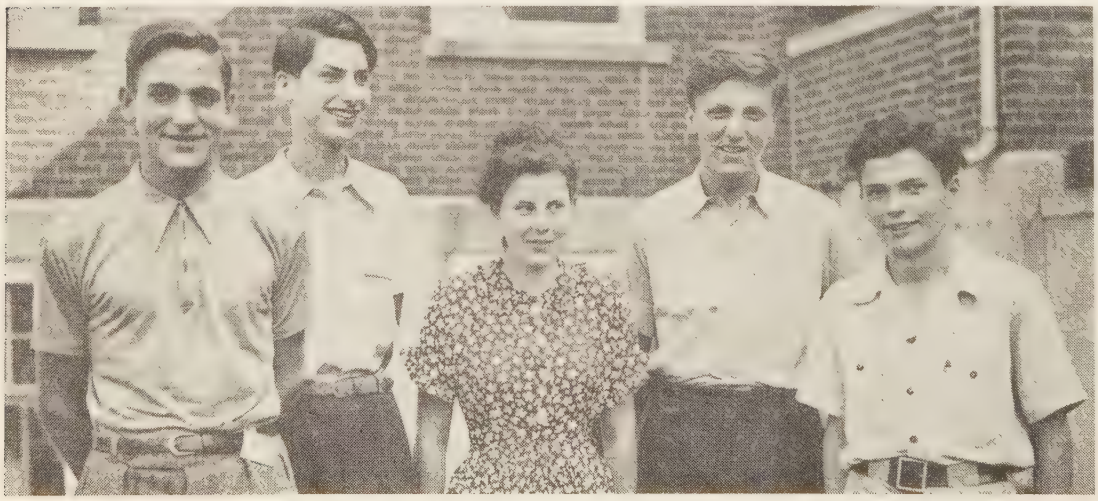
September
Christian Concern for Human Rights

The worship service to accompany the September study also appears in this issue of WORLD CALL. The general theme is *Keep the Vision Clear*. The special theme for September is "Put in your sickle and reap."

Make good use of WORLD CALL. There is good material on human rights in this issue. In the September issue Louise Moseley will have a well-illustrated article on the right to education. October will carry an article on the work at All Peoples by Mr. and Mrs. James McCallum.

There is not enough Christian concern for human rights. Once in a while someone says, "I do not believe in the social gospel. The old-time religion is good enough for me." Such a person forgets how much of the Master's ministry was to people living in a cramped society, bringing to them freedoms that all men covet.

The Young Women's Christian Association recently made a study entitled "The Evolution of a Social Gospel" in which the YWCA's progress in interest, trends, and action was traced from the early 1900's. The YWCA first began work with industrial girls in 1895. The study is illuminating. It shows the steady, on-going, expanding program that has served young womanhood. It is illuminating also from the standpoint of human rights. Employment, housing, fair wages, sound working hours, child labor, industrial clubs, segregation, collective security, freedom of speech and assembly, are just some of the concerns of the YWCA.



Five of eight German and Austrian students who spent the 1951-52 school year in the homes of Disciples of Christ. They are (reading from left) Helmut Macher, Norbert Fehrmann, Hannelore Becker, Siegfried Harrach, Peter Jargon.

Youth and Missions

Suggested Projects in Christian World Friendship Fund 1952-53

50% for AFRICA ("As much for others as for ourselves") $28,000

Congo:

a. Medical care for missionaries (care on field, check up at end of each furlough, pays all medical bills except for eye glasses and only one-half dental bills.) $5,000
b. Repairs (mostly for missionary dwellings, schools and other buildings) 5,000
c. Current expenses (an amount sent to the field to be expended at the discretion of the missions committee on the field; the missionaries try to make it cover a host of items, but inflation is the real victor.) 9,500

Union of South Africa

a. Link support of Mr. and Mrs. Basil Holt 2,750
b. Current expenses (used to buy land and building for the Germiston Christian Church. Germiston is a suburb of Johannesburg; scholarships in Rhodes University; church maintenance fund council of churches; Linden Christian Church; books; publishing paper, etc. 5,000
c. Contingent—a fund for emergency use only! 750

The $28,000 for Africa is more than one-fifth the UCMS support of the African work. On a time basis, it is more than one day a week.

25% for CHRISTIAN EDUCATION in Canada and Continental U.S.A. $14,000

Student Work (student work program in the 50 student centers supported through the UCMS; this is half the UCMS support) 7,000

Field Work in Religious Education (for the leadership of XP Camps, CYF Conferences, World Fellowship Youth Meets, youth features of convention, etc.; adult work leadership; leadership training; for a more VITAL CHURCH for every congregation in your state 7,000

25% for HOME MISSIONS and Social Welfare $14,000

Migrant Work (supporting 10-15 Disciple migrant workers each summer; advised by the Home Missions Council $1,500

Hazel Green Academy

a. Educational supplies (books, audio-visuals) 1,200
b. Link support of Miss Margaret Finney 1,400
c. Link support of Mrs. Martha Sherwell 1,400

Jarvis Christian College

a. Scholarships (partial) for worthy students 2,500
b. Audio-visuals 500
c. Link support of Walter Bingham, Religious Director 1,500

Southern Christian Institute

a. Transportation of the Bookmobile 1,000
b. Books, binding, salary of librarian and student services (part-time help) 3,000

In addition to the above, youth giving for link missionaries and other regularly approved causes may receive CWFF credit. Clear all definite projects with the CWFF office, The United Christian Missionary Society, 222 S. Downey, Indianapolis 7, Ind.

CWFF is the youth (ages 12-24) section of the brotherhood's support through Unified Promotion and is specified for causes within the UCMS.

One CWFF packet, including service gift suggestions for youth, is available free for each youth group.

—CHAS. C. MILLS

WORLD CALL

"I Only Want My Rights"

Did you ever say this? Or have you heard your friends exclaim, "I have a right to that!" Many groups in our nations have much to say about their rights. Increasing millions of Africa and Asia are becoming aware of their rights and are demanding them. The struggle for human liberties has become a global one.

Millions of eyes are turned on the United States which professes to champion freedom and justice. People of all other lands watch with sharp eyes to see whether all Americans are granted their "human rights." What they see conditions their estimate of all of us, including missionaries sent from the United States, and even their message.

"The biggest drawback to mission work today is the race problem in the United States," a missionary from the Philippines stated. Nothing could be more timely than a frank look at conditions at home. What actions or neglect hobbles the Christian cause at home and among missionaries abroad?

"I only want them to have their rights!" This is heard from groups concerned that every human being be granted his God-given rights. People who care want to know conditions exist and what constructive forces are doing to remove shackles that keep people from attaining full and rich lives.

"What Are My Rights?"

In churches of Canada and the United States, millions of teen-agers will be discussing what rights are, where they came from, and what happens when they are denied. A digest-type booklet entitled *HOW —Home Missions Works for Human Rights* provides for senior highs a wide variety of stimulating and attractive articles touching on all human rights which youth should understand and protect.

In the Mirror

HOW holds a mirror up to the community, reflecting persons who are denied various rights and others who are trying to insure that they be granted. Some titles suggest the scope: "A Town in Illinois educates Migrant Children—and Itself," "Jobs Spell Self-Respect," "Americans Can Be Made As Well As Born," "On to College?"

HOW follows youth to conference, where it will be used in a course on the home missions theme, "Home Missions and Human Rights." For the Fellowship Hour of the CYF on Sunday evening, the booklet brings the basis for buzz groups and role playing. When the teen-ager drops into his favorite chair for a little relaxation, the spicy short articles should attract his interest. Its colors will make it a bright addition to the array of home magazines. From the pages of *HOW*, the youth can relay facts and stories of interest to older and younger members of the family.

Christian Youth Fellowship Studies Christian World Outreach (Suggestions for the study of "Home Missions and Human Rights" and "Africa") will be sent free on request.

Chi Rho Fellowship Studies Christian World Outreach will be available to leaders of intermediates by mid-August.

Echoes From Everywhere

School Is Out!

How we do enjoy working with students and young people here in Tokyo! Commencement for our boys' high school was held March 11 with 147 graduates: five valedictorians, one salutatorian, and one student who made a perfect attendance record for three years. This last achievement is not too easy in a land such as Japan when a student travels as much as two hours one way on a train to get to school.

Most of our boys will enter higher education but a few will seek employment. Unlike America, schools in Japan close in March and the new school year begins in April. This gives only a few weeks between the old and new year, but we have about six weeks for summer vacation in late July and August. Japan is education-conscious, and Christian education is a vital instrument in the future of Japan.

—Aigi and Kiyo Kamikawa

New Equipment Is a Blessing

We start our new term of service in the Belgian Congo with a long list of wonderful gifts for new equipment and buildings. There is space here to mention only a few.

On St. Valentine's Day we closed the switch and tried out our new electric lights at the hospital. Those who helped provide the big operating lamp and the Crusade-purchased electric plant will rejoice with us. It is such a comfort and help to be able to see properly during surgical operations.

In visual aids, we now have a new slide projector which works on the truck battery and which, with the many new Bible slides, is greatly appreciated in the villages and on the station. Our new sound movie projector makes possible a monthly 45-minute showing supplied free by government services. An outside projection wall is almost completed. Free tickets will be furnished to anyone who can attend our "Drive-in!"

—Lelia B. Baker

Mondombe, Belgian Congo

Clothes Make A Difference

Our church convention this year in Jamaica was not only one of the best attended, but was also the best financially supported conventions ever held. Someone asked Mr. Hunt the reason. He replied, "Don't you realize that we have received very generous gifts of clothing?"

Strange as it may seem, the large supply of this basic necessity which came from the church people in U.S.A. following the hurricane has raised the spirit of our people quite noticeably. This tangible example of Christian stewardship has been a very real and effective sermon to Jamaican Disciples. "I was naked and ye clothed me" has made Christ live even before our doubting eyes.

I wish I could share with American Christians some of the unforgettably heart-warming scenes that have been so pictorially impressed upon my memory through the distribution of the clothing. The rewards of this work far exceed any other that I can conceive.

—Evert Millard

New Jot 'Em Down Store

A new Jot 'Em Down Store at Hazel Green Academy, Hazel Green, Ky., has been completed and is now occupied. Its light, airy rooms with beautiful floors and walls

(*Continued on page* 46)

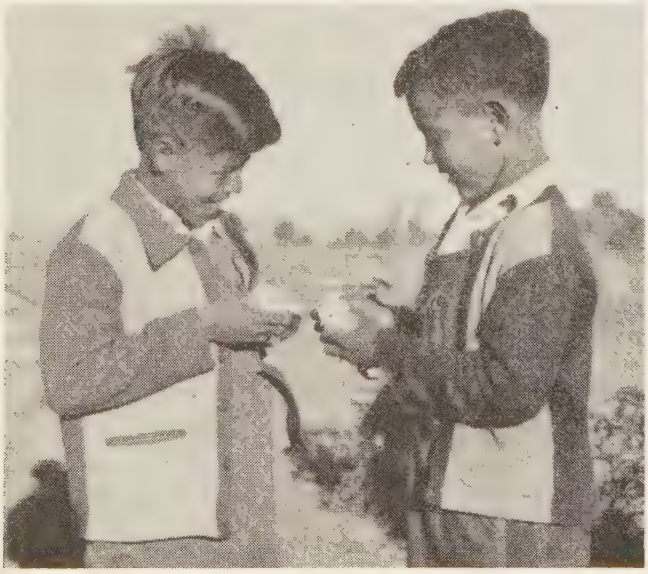
Little Boys and Baby Chicks Need Care at Pabellon

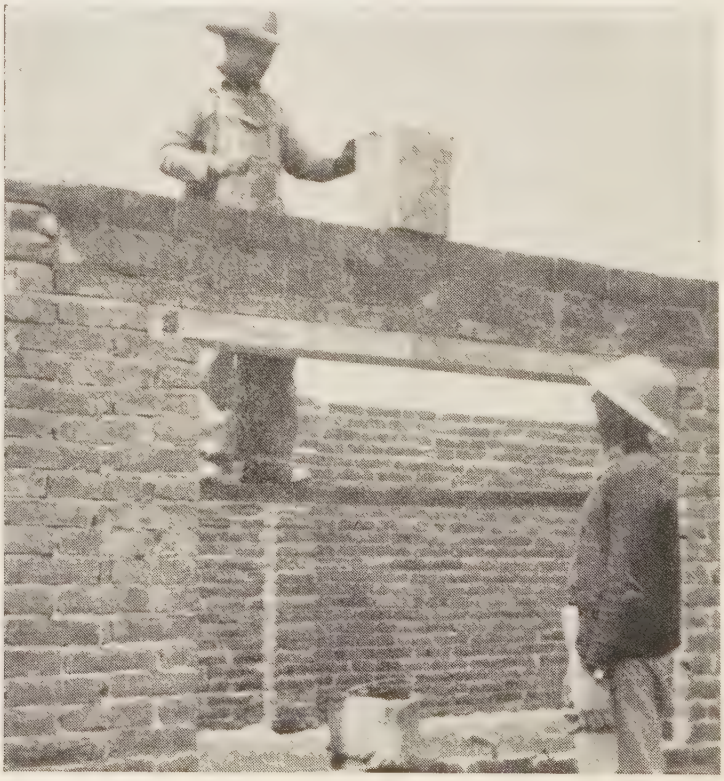
What can be sweeter than baby chicks? Little boys, of course! Here Victor and Felipe, our two youngest at the Mountain of Light Farm, Pabellon, Mexico, examine New Hampshire pullets in the fluff. They will learn to care for them, prepare a balanced ration for them at different stages of growth, immunize them against Newcastle, smallpox and cholera, and then enjoy the eggs they lay. When the boys' school days are over, they will take this knowledge back to their home ranches and pass it on to others.

One of our difficulties about chickens is to protect them against thieves. Four times ours have been stolen in the five years we have lived in Pabellon. That is why the new chicks live in our back bedroom! That, however, will not continue long, for a new, modern home is being built for the chicks, complete with bars on the windows, a room for two boys, and a shelter for a dog on the roof. The dog is to awaken the boys who will awaken us and we will scare the thieves away! In the picture at the right, Paul Kepple is consulting with the mason.

Mountain of Light Farm is the newest work of Disciples in Mexico. Capable village and farm boys come here and receive greatly needed agricultural training while in primary school.

—Ella Huff Kepple





Missionary Worship Service

Theme: *Keep the Vision Clear*

AUGUST

Where there is no Vision, the People Perish

HYMN: "Hail to the Brightness of Zion's Glad Morning" *(Christian Worship: A Hymnal,* 523)

MEDITATION: Have you ever noticed children and young people as a school year is approaching its end? How often they find themselves irked by every assignment, by the seemingly endless demands upon them for homework! They would like to escape the tests that show up certain of their blindspots. Routine work seems to them endless and monotonous. They have somehow lost vision. Perhaps they have lacked vision. They do not see how all that makes demands upon them is strengthening them, aiding their growth, making them reach manly and womanly stature. They feel they are perishing! In many a home a youth exclaims with adolescent abandon, "O Mother! I am perishing!" Young students need the stimulus of vision as to what they can become.

How meaningful are the Scripture passages "Where there is no vision the people perish" and "In all thy ways acknowledge him, and he shall direct thy paths." Keep the vision clear of him and his purposes. Then life has a destination for us and for others. We know there is a path for us. We know that the path is wide enough that we and our brethren can walk in it together.

Yet how often we fog up the pathway and make the vision unclear! God in his purposes has a way for us. In the words of the apostle James, "Every good endowment and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change."

Life has grown very complex for all of us. When we forget God we lose his vision for his children in our town, our country, our world, and we walk in devious ways. We forget that "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

SCRIPTURE: Psalm 8 *(by two readers)*

Unison: O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

First reader: Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

Second reader: When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?

First reader: For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Second reader: Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

First reader: All sheep and oxen, yea, and the beasts of the field;

Second reader: The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

Unison: O Lord, our Lord, how excellent is thy name in all the earth.

PRAYER:

"We thank thee, Lord, thy paths of service lead
To blazoned heights and down the slopes of need;
They reach thy throne, encompass land and sea,
And he who journeys in them walks with thee."

—*Calvin W. Laufer*

We thank thee, Lord, that we know thee. Open our hearts and minds that we may know thee more fully. Quicken our wills that we may serve thee better and may share with others our faith in thee, the only living God, our Father. This we pray in the name of Jesus Christ, thy Son, who showed us the Father.

Father, who on man doest shower
Gifts of plenty from thy dower,
To thy people give the power
All thy gifts to use aright.

—*Percy Dearmer*

OFFERING

MISSIONARY BENEDICTION

SEPTEMBER

Put in Your Sickle, and Reap

HYMN: "We Plow the Fields, and Scatter" *(Christian Worship: A Hymnal,* 594)

MEDITATION: The sentence "Put in your sickle, and reap" occurs in the book of Revelation in a context unrelated to our day's theme. It is a timely expression, however. There has been much sowing of suggestions in the field of human rights, human brotherhood, human relations. There has been much cultivation of one field and another. There have been experiments in social action and an increasing exercise of more complete brotherhood. Is not now the time to reap a real harvest of permanent results affecting the dignity of persons and the security of their rights, above all the full right to Christian fellowship? "Put in your sickle, and reap" needs to be heeded if we are to have a good society, a society good not only for all our fellow countrymen, but which will express to the world near and far the Christian convictions which brought our own society into being. The sense of our common humanity with the oppressed and poor is part of our national character. Sometimes we fail to maintain it. We must recover it where it is lost. The sense of our common humanity with all peoples has been growing and, along with it, a sense of common needs and aspirations.

Thinking of these things is not enough. Talk about them helps to clarify our thinking but talk is not enough. A current writer has said rather bluntly that talk does not lift a burden from anybody's back and that unless we act on it our insight is only an intellectual luxury. He has said more: "We must beware of our words merely helping people to utter more words, while the world changes drastically and terribly." "Put in your sickle, and reap" is a call to social action.

PRAYER: Our Father, we pray for courage as individuals to follow the Golden Rule. Help us as Christians to do all in our power to see that our ideal of brotherhood activates the social, economic and cultural provisions for all people. And help us to cast from our lives every barrier that stands in the way of Christians meeting in full equality. We thank thee for our freedom; we pray for strength to accept our responsibility.

Our Father, we would remember the readiness of Christ to meet people. There was no timidity, no holding off, no waiting on his part. We would remember his gracious consideration, his will for men to find the way of happiness. We would remember the simple ways he enumerated of attaining happiness. Help us to follow in his train.

SCRIPTURE: The Beatitudes *(Matt. 5:1-2) (Read or repeat together)*

SOLO: "I Would Be True" *(Christian Worship: A Hymnal,* 361)

OFFERTORY PRAYER: Father, through our offerings send us

"To the lives without a love,
To the crowd without a compass,
To the ranks without a refuge."

Send us through our gifts "to the hearts without a home."

OFFERING and MISSIONARY BENEDICTION

In Memoriam

William Moody, Mar. 31, 1952, Poestenkill, N.Y. Faithful, life member of the church and Bible school. Deacon, trustee, and charter member of the missionary society. Age 85 years.

Mrs. Effie J. Harrison, May 6, 1952, Clinton, Ind. A member of the First Christian Church for 54 years and a teacher all those years up to a few months before death. She was a devoted member of the missionary society. Her life was a blessing and source of inspiration to all. Age 78 years.

Simeon E. Siegfried, May 2, 1952, Croton, Ohio. Brother of Sylvia Siegfried Van Fossen, missionary in Philippines 1908-1913 and 1925-30. Elder in his home-town church, Croton. He delighted in the fellowship of those who love the Lord. He was happy in serving and attending the church as long as health permitted. His daughter is Mrs. Paul Wassenich, Austin, Tex. Mr. Siegfried served many years as a Post Office Inspector in Georgia, Florida, Arkansas and Ohio before retiring and returning to Croton.

An Object of Pride and Joy

By MAY WILSON*

EARLY Tuesday morning of Holy Week I went to Ojocaliente, in the Zacatecas State of Mexico, to help with a women's institute held April 8-11. Miss Luisita Garcia of Los Nogales arrived the day before for a meeting of the Women's Society and to be on hand for her class in "The Prophets" on Tuesday morning. Later in the day Paul Kepple came for his class in "Women of the Bible" and for the evening service.

My class on "The Christian Home" was scheduled for 12:30 P.M. At first it seemed an unusual hour for a class, but I soon learned that it was a very good time of day. The rural women have so much morning work—care of animals, breakfast, cleaning, and then the making of tortillas for the day—that it is too much to expect them to get away from home before eleven or eleven-thirty.

We served dinner in the afternoon between three and four o'clock. Our afternoon class had to begin about five o'clock. Then supper was served at eight and the church services in the evening started about nine.

During the morning hours Miss Luisita and I made calls in the homes and talked with the women as they made their tortillas. We found most of the families very sad—some of them even weeping—because of the departure of their pastor, Isabel Gallegos, who had moved to Aguascalientes to study. Many were confused and worried by the frequent visits of Spiritualists, Russellites, and other dividing groups. It is pathetic to see and hear them. They truly seem like sheep without a shepherd.

The night services, to which everyone was invited, were well attended, especially Thursday evening when the Lord's Supper was served. Some 75 people were present. It was quite a sight to see them enter the church carrying chairs on their heads. Since the make-shift seats of adobes with planks across them, and a few school desks provided seats for only some 40 people, chairs were brought from the homes. Some people had to sit on the floor or stand.

To an indifferent outsider the church building might be considered unfit for a chicken-house; but to these people it is an object of pride and joy. Men, women and children had brought the stones and other materials and had succeeded in putting up the adobe walls, which are not yet plastered, and in getting an unfinished brick roof. Openings for windows and doors are partly filled with adobes to keep out too much wind and dust. The floor is of earth—until their dreams of mosaic can come true. The old couple who gave the land for the building live next door and look after the property as best they can.

During our institute, three or four young women came from their homes each day with brooms and buckets to clean the church. They stripped off shoes and stockings and made the dust fly. Then they sprinkled everything, including the seats, with buckets of water which they carried from neighboring houses.

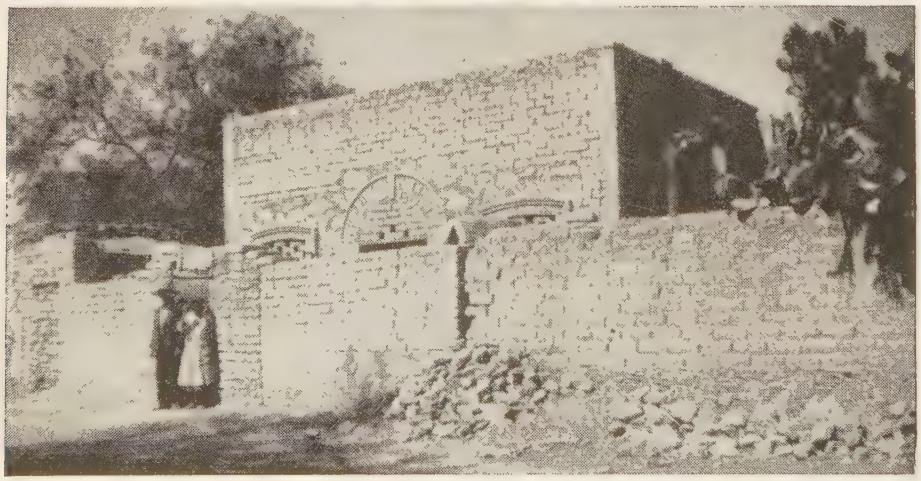
Someone always remembered to bring flowers. On Thursday the girls found an old blackboard and printed on it in their best manner the words, "God Is Love." Somehow they fastened the blackboard to the adobes across the doorway that will someday lead into the baptistry. With shining eyes they reported to their families, "We have the church ready for the evening service, and it is beautiful!" For Friday morning they changed the words to "And He Died For Us." For that afternoon and the service of the "Seven Last Words," they changed the blackboard lettering again to read, "While We Were Yet Sinners Christ Died For Us."

After the evening service one night, everybody remained to make plans and pledges for completing the roof before the rainy season begins. It was reported that the women planned to earn and to give one hundred pesos and more. It was then suggested that the men try to give twice as much. The men began—one hundred pesos, fifty pesos, twenty-five pesos, half a ton of lime. The pledges added up to 260 pesos. Everybody was so happy that they remained after the service and talked about it for some time!

*Miss Wilson is a Disciples of Christ Missionary in Mexico with The United Christian Missionary Society.

(Left) This group of young women cleaned and arranged the church for the Good Friday services.

(Below) The church building at Ojocaliente, Zacatecas, still has much work to be done to complete it. The elderly couple standing in the entrance gave the land for the new church building.



Oberlin Church, Jamaica Has CYF Anniversary

The young people of the Oberlin Christian Church in Jamaica celebrated their second anniversary as a Christian Youth Fellowship on March 2. The Stony Hill Band and two banner bearers led a procession of 40 young people from Lawrence Tavern to the church.

Visiting and participating young people came from the CYF groups of the Mt. Industry, Salisbury Plains, and Torrington Christian Churches. Mr. Gage, former teacher at Unity School, presided over an excellent program of band selections, anthems, solos, duet, and recitations.

During 1951 the young people had carried through two worthwhile projects: first, beautifying the church grounds with flower beds, and second, conducting a Saturday evening recreational hour for the local people in Canada Hall, as well as sponsoring two outings. Mr. Gage commended the fine enterprising spirit of the president, Basil Metz, and the splendid cooperative work of the members.

—MYRLE O. WARD

TOMORROW'S LEADERS

WORLD CALL

Here, in a typical Youth Conference Group, is a fair sample of the future leadership of our churches. How they lead will depend upon the inspiration and training they receive. This group may be studying—"The History of Our Brotherhood," "The Teachings of Jesus," "The Meaning of Church Membership," "The Why of Missions," "CYF in the Local Church," or "The Christian Home." These courses are all offered in the Youth Conference Program.

Through this program the Division of Christian Education of The United Christian Missionary Society is providing the inspiration and training which our future leaders need. Since the beginning of the conference movement, more than 200,000 youth of the churches have passed through summer conferences and camps. In every state, conference facilities are being used to their full capacity, and still there is not enough room.

When you invest in a Gift Annuity Agreement with the United Society, you undergird your own security with a regular income for life. You are also making funds available which will help undergird this Youth Conference Program for many years to come. Write for the new booklet, *Time Adds Years to Your Life,* which fully explains this annuity plan.

The United Christian Missionary Society

222 South Downey Ave. Indianapolis 7, Ind.

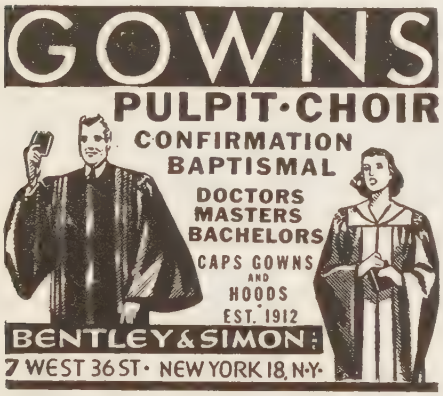
Book Chat

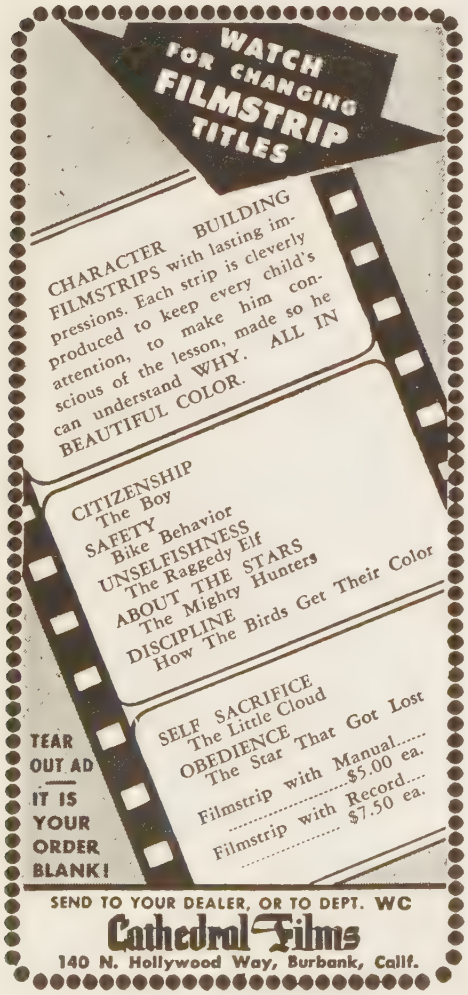
(*Continued from page* 14)

concern practical human problems for the most part, and they are vivid and interesting. They aim at spiritual encouragement and no doubt were quite effective over the radio. The author keeps close to life and understands human beings and their problems.

CHARLES M. Crowe is one of the good preachers of our day. He is the author of several books. *Living With Yourself* is a self-help book, a kind of "pepper-upper" in which he conceives of life as an art and discusses our human problems as various phases of that art. Thus he considers such topics as the "Art of Seeing," the "Art of Inner Release," the "Art of Making Decisions," and the "Art of Prayer." The author has a good pair of scissors and a voluminous file. We don't remember having seen before so many illustrations and allusions in so short a volume.

BISHOP Ralph S. Cushman will not disappoint his many readers in the latest book, *Meditations and Verse*. These meditations are written around the theme that we live in two worlds at the same time—the world seen and the world unseen. The text is made up of prose and verse. When the Bishop cannot find a poem he needs to set forth an idea, he writes it himself. He is one of our better minor poets.





Books Mentioned in Book Chat

THE IRONY OF AMERICAN HISTORY, by Reinhold Niebuhr. New York. Scribners. 174 pp. Price $2.50.

SIGNPOSTS ON THE KING'S HIGHWAY, by Frank Dean Gifford. New York. Morehouse-Gorham Co. 188 pp. Price $2.50.

THE FAITH ONCE DELIVERED, by Clarence E. Macartney. New York and Nashville. Abingdon-Cokesbury. 175 pp. Price $2.50.

COWARDS OR CONQUERORS, by Herschel H. Hobbs. Philadelphia. The Judson Press. 240 pp. Price $2.00.

ON LIVING WITH YOURSELF, by Charles M. Crowe. New York and Nashville. The Abingdon-Cokesbury Press. 192 pp. Price $2.50.

A MAN AND HIS GOD, by Russell J. Humbert. New York and Nashville. The Abingdon-Cokesbury Press. 124 pp. Price $1.50.

MEDITATIONS AND VERSE, Ralph Spaulding Cushman. New York and Nashville. The Abingdon-Cokesbury Press. 94 pp. Price $1.25.

INCENTIVE MANAGEMENT, by James F. Lincoln. Cleveland, Ohio. The Lincoln Electric Co. Price $1.00.

A remarkably successful manufacturer here asks, What motivates men? and especially, How can human motives be made to yield industrial efficiency? He sees man as essentially selfish, and concludes that it is the business of industrial management to exploit this motive so that intelligent selfishness rather than stupid selfishness will become the dynamic of the worker.

The virtue of Lincoln's program is his understanding that financial profit is one but not the strongest expression of human selfishness. Other incentives, in addition to profit sharing, must be given greater emphasis. Chief of these are recognition, a sense of public responsibility, and a feeling of belonging to a team. He does not like incompetent managers, labor leaders, graduated income tax, the New Deal, "so-called intellectuals," the welfare state, "do-gooders" or any program to care for the weak, the diseased or the incompetent. While we may properly exercise "the virtue of pity" for these, we must not try "to defeat nature's method of improving the human race," which is to eliminate all such.

This program, he grants, "will not make people happier, more healthy or more useful" and frequently will do just the opposite. But it will produce more wealth. What we can hope for, it would seem, is a land "to hastening ills a prey, where wealth accumulates and men decay."

—WALTER W. SIKES

Publications Received

ACCENT ON LIBERTY, Edited by Mabel M. Sheibley. New York. Friendship Press. Price, $1.25.

HOW!—HOME MISSIONS WORKS FOR HUMAN RIGHTS. New York. Friendship Press. Paper, 50 cents.

AFRICAN HERITAGE, by Emory Ross. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

BUCKEYE DISCIPLES, by Henry K. Shaw. St. Louis. Christian Board of Publication. Price, $3.50.

THE GOSPEL OF MARK, by Frederick C. Grant, and THE BOOK OF JEREMIAH, Vol. Two, by Julius A. B. Bewer, of the Harper's Annotated Book Series. New York. Harper & Brothers. Price, 75 cents each.

JOURNEY TO THE FAR PACIFIC, by Thomas E. Dewey. New York. Doubleday & Company. Price, $4.00.

THE TROUBLE-MAKERS, by Arnold Forster and Benjamin Epstein. New York. Doubleday & Company. Price, $3.50.

MAN FROM ABILENE. Dwight David Eisenhower: a story of Leadership. By Kevin McCann. New York. Doubleday & Company. Price, $2.50.

THIS IS THE CHURCH, Edited by Anders Nygren, translated by Carl C. Rasmussen. Philadelphia. Muhlenberg Press. Price, $4.75.

REVITALIZING A NATION. A statement of beliefs, opinions, and policies embodied in the public pronouncements of Douglas MacArthur. New York. Garden City Books. Price, hard-bound cover, $2.00; paper, $1.00.

WHO IS JESUS? by George W. Truett. Grand Rapids. Wm. B. Eerdmans Publishing Co. Price, $2.50.

CRUSADE, The Fight for Economic Democracy. By Roy F. Bergengren. New York. Exposition Press. Price, $3.75.

HELEN OF TROY, by J. William Miller. Boston. Christopher Publishing House. Price, $2.25.

EXPLOITS OF LEE, by L. E. Force. Boston. Christopher Publishing House. Price, $2.00.

ON YOUR LEFT, THE MILKY WAY, by Dorothy Kaucher. Boston. Christopher Publishing House. Price, $4.50.

ABUNDANT LIFE. A Doctor Speaks of Health. By Francis H. Glazebrook, M. D. Boston. Christopher Publishing House. Price, $3.00.

THE MYSTERY OF THE MARSH, by Paul Hutchens. Wheaton, Ill. Van Kampen Press. Price, $2.00.

RADIO PALS MAROONED, by Charles Ludwig. Wheaton, Ill. Van Kampen Press. Price, $1.00.

GOLDEN BOY, by Bernard Palmer. Wheaton, Ill. Van Kampen Press. Price, $1.00.

THE MORE EXCELLENT WAY, by George Allen Turner. Winona Lake. Light and Life Press. Price, $3.00.

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Record Scripture Distribution in 1951

John W. Osberg (left), a representative of the American Bible Society, and Harry Fonger, the Society's representative in the Philippines, chat together at the recent Chicago International Convention of Disciples of Christ. Mr. Fonger was formerly a Disciples missionary in the P. I.

A RECORD distribution of the Scriptures for 1951 was reported by the American Bible Society at its 136th annual meeting, held on May 8, in New York City.

The Society distributed 16,001,945 copies at home and abroad, which exceeded by 26 per cent the total of any year in the Society's history. This work was done in 147 languages. The Scriptures were circulated in the United States in 88 languages and in its foreign agencies in 112.

A record distribution of 35,940 embossed volumes and Talking Book Records for the blind was also reported.

The Society assisted the Japan Bible Society to reach a total of 8,357,811 volumes of Scriptures that have been distributed in the past three years. The Bible Society of Brazil, through the help of the American Bible Society, reached the largest circulation of Scriptures in the country's history, 1,510,712, the distribution of 168,670 whole Bibles being almost three times the average of recent years.

The Armed Forces received 941,241 Scripture volumes, bringing the number supplied by the Bible Society since 1940 to over 10,000,000.

The door is closed on the Society's work in China. From Hongkong, Scriptures in Chinese are going from that point to Formosa and to meet the needs of Chinese-speaking people not only in Southeast Asia but in Europe, Africa and elsewhere. Almost 10,000 Chinese volumes were sent to the United States during the year.

In Japan the New Testament now far outsells any other book. In Korea where missionaries report that the spiritual condition of the church was never better, a difficult situation calling for the supplying of Scriptures to the armed forces of many nations, the prisoners of war from the Communist armies and the expanding churches among the civilians, taxes the capacity of the Society's budget to meet this emergency.

Ogden H. Bowers and Walter L. Mitchell, life members of the Bible Society for 88 and 85 years respectively, were presented with testimonials commending their devoted interest in the Society's work through the years by Dr. Daniel Burke, president of the Society.

The speaker of the day was Chaplain (Major General) Ivan L. Bennett, just appointed Chief of Chaplains of the Department of the U. S. Army, who for three years served as Chief Chaplain of the Far East Command and of the U. N. Forces in Korea. Chaplain Bennett stressed the importance of the Society's program in furnishing Scriptures, in many languages, to the Armed Forces and devastated countries.

Gospel in New Dialect

THE American Bible Society's latest publication is a diglot Gospel of Mark in Zapotec del Istmo, an Indian dialect spoken in Mexico, with the Valera Spanish running down the inside of the page. This came from the press in April and is the first book of the Bible in this dialect of Zapotec.

Velma Pickett and Marjorie McMillan Nyman of the Wycliffe Bible Translators struggled with the complexities of the language and its tones and the form in which it should be written. Native Christian informants also worked with the material and checked carefully to make every sentence true to the native language as well as true to the Word.

One thousands copies of this Gospel are ready for these Indian readers, many of whom are literate. The Zapotecs are colorful and rather well known for their headdresses, traditionally copied from a baby's bonnet which was rescued from a ship that went down off their coast many years ago.

Distribution in Israel

Nearly 10,000 Scriptures in 25 different languages were distributed during 1951 by the American Bible Society in Israel, from the Bible House in Jerusalem.

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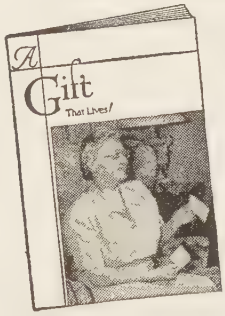

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Echoes from Everywhere

(*Continued from page* 40)

tinted light green give an air of distinction to this the most profitable business adventure on the campus.

This splendid building, with well-equipped laundry in the basement, was made possible by the Walnut Hills Church in Cincinnati. Many churches send clothing which is a two-fold blessing to the Hazel Green community: A portion of the money derived from sales goes into a scholarship fund; and the clothing supplies needs of large families at a very low cost.

Articles which can be used in the dormitories are not sold. Gifts of sheets, pillow cases, curtains, bedspreads, towels and soap aid in balancing the budget and help to keep the dormitories supplied.

A room in the school building vacated by the Jot 'Em Down Store will be added to the Home Economics Department, which is taught by Mrs. Angie Johnson. The women of Kentucky have provided a new refrigerator, two sewing machines and an electric stove, equipment which is greatly appreciated.

Upon My Return To Paraguay

To anticipate is better than to arrive, so they say, but in this case the contrary proved to be true; though I looked forward eagerly to returning to Paraguay, arriving has been an even greater joy. Pleasant though a furlough year may be, one appreciates some aspects of it most when it comes to a close.

Upon return to the field, one sees in new perspective the country in which one works, the place of Christian missions in its life, and the particular contribution of each member of the mission personnel.

More than once I heard from the Paraguayans the first Sunday at church statements something like this: "You'll find a new spirit in the church. The work is advancing."

I was impressed with a note in their voice which I had never sensed before: that this was now their work, not just the work of North American missionaries; that they themselves were assuming more responsibility, and taking pride in such evidences as there were of progress. How happy they are that we now have a second church in Asuncion, serving though modestly as yet, a working class community, with midweek and Sunday activities!

How proud they are that two of our young men have dedicated their lives to the Christian ministry and are setting off for long years of study in the Union Theological Seminary in Buenos Aires.

How impressed they are with the cooperative spirit of government officials in facilitating the acquisition of land and property for the new Friendship House! How interested they are in the progress of the buildings under construction in our Coronel Oviedo station!

—MARGARET STAINTON

Asuncion, Paraguay

A Community Center Is Needed in Bolenge

How I wish we could have a community center where our children could have opportunity to play and read, thus helping to keep them busy after supper and when not in school! As it is, after supper (if they have something to eat) they just sit around and talk or go out and find some entertainment for themselves, and which is not always the best.

One Saturday evening three of the school boys started out and decided to get a cocoanut. It was dark, the African darkness, and a boy grabbed a dead frond—result, a broken arm. He is the twelve-year-old son of a teacher. Even if he sits at home there are no bright lights to help him enjoy being home.

Of course, a community center would be like many other projects—one thing calls for another. Such a house would need equipment and a supervisor.

—GEORGIA BATEMAN

Bolenge, Congo Belge

Christian Ministry Problems in Japan

Every week I meet with four theological students preparing for the Christian ministry here in Japan. They come on Friday afternoon to talk about various aspects of their work.

One of these has just been graduated and is going to northern Japan to take a parish which has been without regular pastoral leadership for several years. During those years the people have rather lapsed back into their pre-Christian attitudes toward worship. It is only fair to say, however, that not all the people have done so.

The church has a fair-sized piece of property which the people have been truck-farming rent free. When one realizes that the average Japanese farmer in the northern districts earns slightly less than ten dollars a month, one cannot begrudge such use of the land.

There are still dangers, however. Many of the people appear to be holding on to their Christian profession because, in this case, there is economic advantage associat-

ed with it. The pastor says that many of them are not interested in, nor do they see the need for, the regular Lord's Day worship services. Obviously, he is confronted with a long, patient task of re-instructing these people in the meaning of Christian worship, and he was interested in getting all the help he could before he went into that parish full time.

—HOWARD HUFF

Tokyo, Japan

The Jabalpur Church Grows

In 1918 all members of our church lived on the two mission compounds and either worked in the press or Gun Carriage Factory, or were Bible College students. In the past 34 years we have grown to a community of about 700 men, women and children, with a baptized membership of nearly 500. In the past 15 years we have baptized nearly 250 from the Untouchables. During this time Jabalpur has grown from a city of 125,000 to half a million.

The church has approved plans for a parsonage, and some of the money has been collected. We hope to build it within a year so that our new pastor, Wellington Tudu, will have a place to live. He was called as full-time pastor last July after serving three years as student pastor while at Leonard Theological College. He comes from an aboriginal tribe in Bihar, the Santals. His father was an evangelist in our Mission.

Last fall a Gurkha widow and son sought baptism. They were brought by one of our recent converts. Her older son had become a Christian. We baptized the mother and son. Soon they brought another young Gurkha who makes and sells paper flowers for a living. Soon after his baptism, still another young Gurkha came and accepted Christ.

—FAY LIVENGOOD

Jabalpur, M.P., India

A New Day for Lepers

HOPE lies in the hearts of lepers in Paraguay today. Some of the sulpha drugs have proved very efficacious in the treatment of this age-old disease. I think it was in 1946 that we received from the American Mission to Lepers the first shipment of one thousand tablets of Diasone with which to start treatment on the children in the Leper Colony. Our local organization took over; four years later seventeen persons were pronounced free of the disease and were brought to Asuncion.

Of course the others immediately clamored for the medicine, and eventually it was made available for all. Soon remarkable changes were evident. The terrible sores largely healed up; disfigured faces became more normal; swollen hands and feet became usable again; voices that were a raspy whisper became strong again.

How different life looked to many. Now they can work much more; can have gardens of their own. Anibal Fadlala, alumnus of Colegio Internacional, as livewire chairman of the Propaganda Committee for the Patronato de Leprosos, has done much for this organization.

Under the presidency of Raymond Mills, the Patronato de Leprosos last year completed a building equipped to house thirty men. Miss Bateman continues to live at the Colony where she has charge of treatment for the few children now there. Her presence is a source of strength to the small group of Protestants among the patients.

Because of the results obtained with the new remedies, health authorities now envisage a new program in the fight against leprosy—a direct attempt to cure and to prevent. So, with great enthusiasm the Patronato has taken over the equipment and support of a clinic in the University Hospital. A doctor, a nurse and a visitor (a medical student) give the morning to treatments, search for incipient cases in the homes, and urge known cases to come to the clinic for treatment. Patients are rendered non-infectious in a few months, thus avoiding many new cases. Homes remain intact and earning capacity is not lost. This program increases in effectiveness month by month.

Many friends at home have sent special gifts for this work. I am sure all will rejoice in the bright outlook for the conquest of leprosy.

—ROBERT LEMMON

News Room

(*Continued from page* 37)

organizations for grain, peanuts, cotton, wool, clothing and other items to relieve needs in Korea, India, Pakistan, the Middle East and Central Europe.

One of Richmond's veteran preachers, Mr. Brown is a graduate of Lynchburg College, Lynchburg, Va., and Union Theological Seminary in New York City. He served for five years as secretary of the state convention of Disciples of Christ.

Samuel Arthur Crouch (above, left) came to Sulphur, La., to take over the pastorate of the First Christian Church in the French Acadian Mission of Disciples of Christ there on April 1. Born in Australia and educated in Melbourne, Mr. Crouch has held pastorates in East Texas and Marlow, Okla. Here he is meeting with members of the church board, including Frank Salter (center) chairman.

Here and There . . . With *World Call*

Dear World Call Reader:

If I were asked which state I thought the most beautiful I would probably name the last one I had visited. In this instance, Alabama. Alabama in spring is unbelievably lovely, and you can pick your own terrain, from mountains to river valleys. A tour of the state in District Conventions was most rewarding. *Mrs. Paul Stuart,* state C. W. F. secretary, with *Mrs. J. D. Conwell,* state president, and *J. T. Beal,* state secretary, had planned well. These three, with *D. Ervin Sheets* of the Pension Fund and me, made up the team.

The women of Alabama really use World Call. In discussing the use of study material, group after group said they used World Call exclusively for one program a month. They use "Hidden Answers" and discuss articles and news, and said, "Of course, we always use the worship programs." Some groups reported an occasional program of all-World Call material, but all seem to use it extensively as supplementary material, frequently having articles reviewed. If there were any groups represented who did not use World Call, they kept mighty quiet about it!

Dr. Buckner, Editor of World Call, recently received a letter of appreciation for the "fine quality of World Call" from *Mrs. C. W. Longman,* a study chairman in the Christian Women's Fellowship, First Church, Springfield, Illinois. Mrs. Longman spoke gratefully of the wealth of supplementary material for the current mission study to be found in World Call, and told of some of the ways in which her group use it.

The members open their study each six months by reporting on World Call articles dealing with the current study. This has led to the custom of opening each meeting with "five or ten minutes of news gleaned from our church papers." Mrs. Longman said, "At our last monthly meeting some of the women expressed regret that they did not have anything to offer because they had not had an opportunity to read their World Calls!" Disciples depend on World Call for their "News of the World Through the Eyes of the Church," for the years have proved its dependability.

Some time ago I wrote you of the gift subscriptions members of First Church, Chillicothe, Missouri, were sending to fellow Christians in our mission fields. These "memory gifts" were the brain child of *Mrs. Ella Amos,* World Call secretary. Mrs. Amos has received many letters of gratitude from the recipients of the subscriptions. They tell of their pleasure in reading World Call and in passing each issue around among the members of the church. One of our brothers in the Philippines wrote that he was one of many who had been reading the only copy in the community. He was delighted to have World Call for his very own and is now sharing his copies with others. The letters prove the universality of World Call and its appeal to Christians wherever they may be.

'Bye now 'til September. Have a good summer.

Sincerely,

Evylin R. Gribble
National World Call Secretary

P.S. Are you to have a State Convention during the coming months? An attractive new World Call display is available without cost for use at such gatherings. Arrangements must be made in advance, however, so that the display can be scheduled for use in various areas.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1951 to April 30, 1952, Compared with July 1, 1950 to April 30, 1951

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1950-51	1951-52	1950-51	1951-52
Churches	$735,550.52	$869,576.41	$121,602.16	$235,780.96
Bible Schools	250,076.37	238,951.83	10,421.79	15,907.55
Christian Women's Fellowship	439,065.70	605,204.96	6,443.25	42,809.01
Councils	59,508.67	20,453.98	1,704.33	3,947.89
Women's Missionary Societies	84,404.18	61,886.39	974.77	4,714.58
Young Matrons' Missionary Societies	5,071.78	3,318.25	280.50	558.22
Guilds	29,829.27	29,420.40	811.03	3,271.03
Youth Groups	26,642.64	35,087.82	780.19	2,514.94
Children's Groups	2,949.43	3,375.01	131.14	591.12
Individuals	20,838.38	24,104.95	41,839.32	75,559.15
Grand Totals	$1,653,936.94	$1,891,380.00	$184,988.48	$385,654.45
Adult Missionary Organizations Totals	$ 617,879.60	$ 720,283.98	$ 10,213.88	$ 55,300.73

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $237,443.06.

Last Column

From Examination Papers

Ambiguity means telling the truth when you don't mean to.

Much butter is imported from Denmark, because Danish cows have greater enterprise and superior technical education to ours.

A triangle is a square with only three corners.

The temperate zone is the region where no one drinks too much.

Construct a sentence to show the use of the word "seldom."—"My father bought some potatoes last week, but mother 'seld 'em.' "

The feminine of he-goat is she-went; of hero, shero.

—*Times of India Weekly*
Reprinted in *The Indian Witness*

Mistakes

All men, no matter how big, do make mistakes. . . . Henry Ford forgot to put a reverse gear in his first automobile. Edison once spent over two million dollars on an invention which proved of little value.

The man who makes no mistakes lacks boldness and the spirit of adventure. He is the one who never tries anything new—he is the brake on the wheels of progress.

—*The Propeller*

Strange but True

A business man in a southern city who writes for a number of newspapers summed it up this way.

He said, "If I allow my payments to the church to lapse for four or more Sundays, I begin to question the sincerity of the men in the front pews.

"If I permit my payments to get three months in arrears, I find fault with the preacher.

"It all brings to mind the saying of an old Deacon, 'Preaching that ain't paid for don't sound good.' "

—Copied

The Dignity of Man

Living in a world where people talk freely about using atomic weapons to wipe out thousands of innocent women and children along with warring armies raises the question of the Dignity of Man.

Does man have any personal dignity, because he is first of all a man? Does he have the right of private judgment because he is a man? Does he have any dignity because he is a Christian? Because he is an American?

Does he have any dignity because he is not one of the above? Does he have the right of private judgment in matters religious, political, economic?

If man is a child of God, if all men everywhere are children of God, does that mean anything to Him? To what extent has God dignified man?

—*The Messenger*
Danbury, Connecticut

CAREST THOU NOT?

—Miller-McDaniel Photo

"Dear Brethren:

Now over eighty and with only one arm and impaired vision your gift meant much to one who is spending the evening of a long and busy life by himself. This is the assurance that the brotherhood cared for its Pension Family. That means much to us who have grown old and feeble in our Master's service."

—From a Veteran Pastor, whose low pension was supplemented by gift money through the Pension Fund.

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